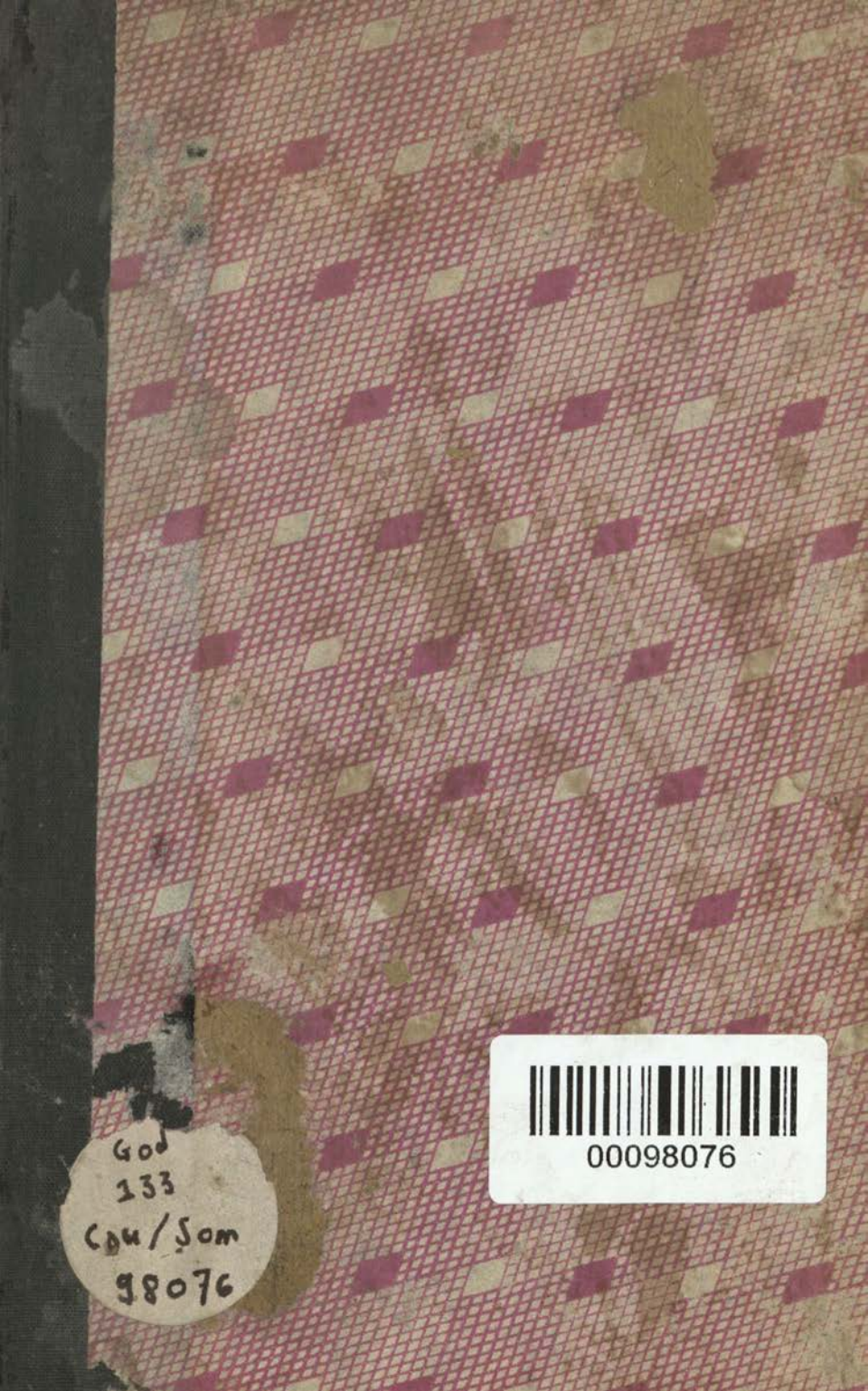
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THE
ASIATIC SOCIETY OF BOMBAY
Town Hall, Bombay.

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Some account of my intercourse
with Mme. Blavatsky,
by Coulomb, Mme. E.

Madras, 1884

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PREFACE.

The following pamphlet has originated in the unscrupulous attacks which have been made upon my character since the publication of the "Blavatsky Correspondence" in the *Madras Christian College Magazine*.

I and my husband have been represented by Dr. Hartmann and others as untrustworthy adventurors, living upon the kindness of Madame Blavatsky while plotting against her and while even forging her signature to false documents. We have been represented as 'menials' 'servants' (servants are not usually addressed by their mistress as "Mes Enfants"!) and every device of falsehood and misrepresentation has been used to discredit testimony that they know to be true.

I state in the following pages the truth, and only the truth, respecting my association with Madame B. *But I do not* state the whole truth, nor shall I do this, unless I am provoked to it. Madame Blavatsky alone will know what I keep back (excepting indeed the Editor of the Christian College Magazine, who has all my documents in his possession)—and if she has left in her any spark of generous feeling, she will be thankful to me for sparing her. I have *not* forged her name, I have *not* "traced genuine letters" and so made interpolations; I have *not* rifled her desk, or obtained any document I have in a dis-

honorable way—and Madame Blavatsky *knows well* that I have not done these things. But I hope the impartial public will only believe these things when they are proved. I hope Madame Blavatsky will prosecute me—I shall not run away. But I do not think she will for she knows how much would then be revealed, and how trumpery her professions would turn out to be! She to take the *rôle* of injured innocence indeed! It is very clever but it will not do inside a Court of Justice.

I cannot write books as well as Madame Blavatsky, so you must please excuse all faults and errors. I speak the truth and say only what I know and can prove—that is the only merit I claim.

ST. THOME, MADRAS,
November, 29*th* 1884.

E. COULOMB.

SOME ACCOUNT OF MY ASSOCIATION WITH MADAME BLAVATSKY FROM 1872 TO 1884.

In the year 1872 one day as I was walking through the street called "Sekke el Ghamma el harmar" "the street of the red mosque" in Cairo, Egypt, I was roused from my pensive mood by something that brushed by me very swiftly. I looked up and saw a lady. "Who is that lady?" I asked a passer-by: "She is that Russian Spiritist who calls the dead and makes them answer your questions." This news was to me tidings of great joy, as I was just mourning for the death of my dear and only brother whom I had recently lost. The idea of being able to hear his voice was for me heavenly delight. I was told that if I asked the Secretary of her Spiritualistic Society to introduce me to her he would do so (he was a Greek gentleman of my acquaintance). I was introduced and found her very interesting and very clever. My first essay at the spirits was not successful, I neither saw nor heard anything but a few raps. Having shown my disappointment to the Secretary of the Society, I was told that the spirits did not like to appear in a room which had not been purified and not exclusively used for the purpose, but if I would return in a few days I would see wonders as they were preparing a closet where nothing else but seances was to be done. I went to see the closet, and saw that it was lined with red cloth, all over the four sides and also the ceiling, with a space between the wall and the cloth of about three inches. I was so ignorant of these things at the time that I formed no malicious idea of it. I called again when the closet was ready, but what was my surprise when instead of finding the kind spirits there to answer our questions, I found a room full of people, *all alive*, and using most offensive language towards the founder of the Society saying that she had taken their money and had left them only with *this*, pointing at the space between the wall and the cloth where several pieces of twine were still hanging which had served to pull through the ceiling a long glove stuffed with cotton which was to represent the materialized hand and arm of some spirit. I went away leaving the crowd as red as fire ready to knock her down when she came back. Later

on I met her again and I asked her how she came to do such a thing; to which she answered that it was Madame Sebire's doings (this was a lady who lived with Madame Blavatsky) so I let this matter drop. I saw that she looked very unhappy, I called on her the next day and on hearing that she was really in want I gave her pecuniary help and continued doing so for some time. As she could not repay me, she granted me receipts which I left in my boxes in Egypt when I came away. Our acquaintance continued all the while she remained in the country.

This money was lent *cash*, no bill, no account, nothing, but cash. To my knowledge Madame Blavatsky while in Cairo never lived in an hotel. I have known her in three different apartments. The first was in "Sekke el Ghamma el harmar," the second at "Abdeen" and the third at "Kantara el dick." In "Abdeen" she had opened her apartment to the public who went there to consult her spirits, and where the *fiasco* of the materialized hand and arm took place as I have already said and this in the year 1872.

She left Cairo for Russia and I did not hear anything more about her until I traced her name in an article reproduced from an American newspaper in which I learned, that she had started a Society of a new kind, this was not a Spiritualistic Society but a Theosophical one. I would have never troubled my mind about her, nor the money I had lent her had not necessity compelled me to do so. At the time that Madame Blavatsky was in Cairo I was not married. I married a year after and almost immediately we lost our fortune. Being by this unfortunate fact reduced to real poverty we left Egypt and came to India, but good luck never came near us. We arrived in Calcutta in 1874 and found ourselves as comfortable as those who after soaring in space for hundreds of miles, in a balloon, find themselves dropped in the middle of the ocean.

Being strangers in this town we had a good deal of trouble to find occupation but finally did. I was employed in a school from 9 A.M. to 3 P.M., and in the spare hours I used to give private lessons, both in French and Italian to several ladies belonging to the *élite* of the society there. I also had the honor of giving lessons in Italian to Lady Temple, wife of Sir Richard Temple, late Governor of Bombay, and if I were at liberty to print some of the letters which I have I could

show how very kindly I was treated by this Lady.—Her deference, her leniency, her goodness and generosity to me shall for ever be engraved in my heart. As my husband was not acquainted with the English language at that time he could not obtain employment, but he tried to make some discovery in decimal reductions in which he succeeded; this is mentioned in one of Col. Olcott's letter published in the *Madras Christian College Magazine* page 294. Now having had to work so hard in a climate to which I was not accustomed my health broke down and the Doctor said I must go for a change of air in some sanatarium. Although we had managed to put by a good bit of money yet I felt reluctant at having to spend it and again remain without means. So having had an offer to go and meet a lady at Ceylon who was coming from Europe and accompany her back to Calcutta where her husband held a high office. I sailed for Ceylon and arrived at Galle. As I had to wait there for the arrival of the steamer I put up at a very quiet hotel known as the *Hotel de l'Univers* which was kept by an old French lady. I was very sick indeed and this lady showed me every kindness and I took a liking to her. Now as the gentleman whose wife I was going to meet, was paying all my expenses first class, the old dame of the hotel thought I was very rich and as she wanted to give up business she offered to sell the place to me. I immediately told her that I could not buy it because I did not possess the sum which she was asking for it. The lady for whom I had come arrived and we started for Calcutta. On my arrival there I found that most of my pupils were preparing to leave for Europe, this being the time in which all fashionable people left for the Hills or went home. This being the case the number of lessons was very much reduced. The old French lady of Galle offered again to sell her hotel to us. One letter followed another and finally she offered that we should take it and pay for it from the profit it yielded. We knew little or nothing about her, no more than what I have said, but we had no reason to think that she was getting us in the sack. We accepted this offer, collected our funds, sold part of our furniture, shipped the rest and left Calcutta for Galle. Our agreement with this lady was that we should pay 50,000 francs (20,000 rupees) for furniture and good-will; we made a contract through a public notary and began to work, but soon found that the hotel was worth nothing. We remained there a few months and then gave it back to her in amicable terms, and some

time after, she having failed, the hotel was sold for, I believe, 2,000 rupees.

Now we were in a nice predicament,—no more friends, no more home, no more means to go back. What could be done? While in this dilemma a very kind native gentleman came forward and offered us his assistance to open another hotel opposite the French office. We did so and would have done a good business if there had not been so many hotels for such a small place as Galle. The Oriental was for the first-class purses, and all the others had to fight for a bone; and we had to give it up for this reason, and more especially because the license for hotels, which had been up to that year only one hundred rupees, was increased to 250 rupees. This great difference to people of small means was simply ruinous.

Then from this place we went up into the country hoping to be able to grow some European vegetables with which Galle was thoroughly unprovided; but the soil being barren and stony nothing would grow. So now we had exhausted all ways of obtaining a quiet livelihood, and were in this unhappy position when we read in the *Ceylon Times* that Madame Blavatsky, accompanied by an American Colonel and an English gentleman and a lady, had arrived in Bombay and had founded a Theosophical Society there. After this explanation my readers will easily understand with what joy I read of the arrival of Madame Blavatsky in India. I really considered it a God-send, and took it as such. The first thing I did was to sit down and write a long letter to Madame Blavatsky in which I spoke to her of our old acquaintance and gave her an idea of what had occurred to me since she left Cairo. She answered in a very friendly letter relating all her adventures from that time. I must make the story short though the letter is very long and contains some things which I will not expose.

She said that she lived in Odessa one year, and thence went to India, where she remained for over eight months, then returning by Odessa to Europe went to Paris and from there proceeded to America. "My lodge in India," she says, "of which I may have spoken to you, had decided that as the Society established by myself and old Sebire was a failure, I had to go to America and establish one in a larger scale." (I know nothing about her lodge in India nor did she ever mention it to me, all I can affirm is that the Society she tried to establish in Egypt was nothing else

but a Spiritualistic Society.) "This, as you see, is far from being a failure." She concludes her letter with speaking of her "*Isis Unveiled*" and the Society she had founded, and of its progress, giving the names of some of the members of it, such as Mr. Wyld, Mr. Crookes, Mr. Wallace and other Fellows of the Royal Society, who had joined it and of Mr. Herbert Spencer and Mr. Varley who, she says, had applied also. This was all very fine but did not open my way to get out of trouble. So sometime after I wrote to her again, and explained to her clearly our situation and asked her to send us some money. To this letter she answered as follows: That she was as poor as a church-rat and had incurred many expenses in travelling, building a library, and starting a journal, &c., &c. She goes on to say that the whole of her income from a sum of money (or *rather the remainder of it*) left to her by her father gives *her something* not exceeding a hundred rupees a month, *and that with the exception of President Olcott* "who could be rich, *if he is not*," none of them are overflowing with money. "Knowing this we joined" she says, "our capital *together, and placing it in* New-York in a secure house derive from it each of us about one hundred rupees monthly. This belongs to the community, money which none of us can touch, for it is for the expenses of the house and it is not much, I can assure you." Then she goes on to say that her name as conducting the paper appears, to be sure! "but it is only a figure head as I am so well-known in Europe and America: but the property is not mine, nor the control. I sincerely think that it will be to your advantage in more ways than one to identify yourself as fellows. Now it so happens that President Olcott who is the best of men is a fanatic in matters upon the Theosophical Society. He will take off his skin for a fellow but do nothing for an outsider."

Having thus been invited to join the Society and hoping by this means to be able to settle down and get a quiet living, I immediately set to work to raise the money necessary for our journey from Galle (Ceylon) to Bombay. This took a very long time and we were not able to leave before the 24th March 1880 arriving at Bombay by a P. & O. steamer on the 28th of the same month, that is, after four days sail. In the evening as soon as we arrived, we landed, and, after having taken a room and our dinner in the hotel, we drove in a tram cart up to the terminus

of Girgaum where we asked a gentleman who was in the same cart with us to show us the way to Girgaum Back Road to the head-quarters of the Theosophical Society. He did so and we went. As soon as Madame Blavatsky saw me she gave a loud cry of joy and instantly asked us to take our abode at the head-quarters. I need not here say how this offer consoled my afflicted heart. I really thanked Providence for having given me the opportunity of doing her some good when in Egypt which caused me to form an acquaintance which now was so useful to me. That evening we slept at the hotel and the next day at noon we moved into the head-quarters of the Theosophical Society. The first few days we were very happy indeed; the company was very agreeable and we thought ourselves in heaven. On the fifth of April of the same year, that is, seven days after our arrival at the head-quarters, Colonel Olcott came into my room and asked me if I would undertake to direct the domestic affairs as the lady who looked after them did not wish to do so any more. I accepted with great pleasure this charge as it gave me the chance of making myself useful. We had already been initiated and had joined the Society. The pleasure we had of being in company with a person whom we had known in better days, the gentlemanly and kind behaviour of Colonel Olcott towards us made us really desirous to do all that lay in our power to show our gratitude and contentment. There was not a thing that we were asked to do that we did not do with the greatest pleasure.

Madame Blavatsky, seeing our earnest desire to please her in everything, one evening taking hold of my arm and walking up-and-down in the library compound, all of a sudden said; "Look here, run and tell the Colonel that you have seen a figure in the garden;"—"Where is the figure," I asked. "Never mind," she said, "run and tell him so we shall have some fun." Thinking this to be a joke I ran to him and told him. As the Colonel came up Madame began to laugh saying "See, she has been afraid of an apparition," and so they both went on laughing and going up to the other bungalow related the story to the rest of the people who were there. I must conscientiously say that I did not know what they meant by this joke. A little later on, one day she asked me to embroider some names on some handkerchiefs. I embroidered three names. One handkerchief had the name of H. P. Blavatsky, the second

Wijeratnee and the third Dies; in this last I made a mistake instead of Dias the real way of spelling I put Dies; at this Madame said it is all the better. These names were worked in silk of several colours, red, yellow, blue, &c. Perhaps Mr. Dias, Inspector of Police, and Mr. Wijeratnee, Deputy Coroner, both of Galle, (Ceylon) whom I know well, could say whether it is true or not that they received through Madame Blavatsky these handkerchiefs in an occult manner. On another occasion, after we removed from the room we occupied in the library compound to a room above Colonel Olcott's bed room, Madame Blavatsky came upstairs and asked me to try and make a hole, pointing to the place where it was to be made. From this hole by stretching the arm full length into it one could touch the ceiling cloth of Colonel Olcott's office which was adjoining to his bed room. She gave me an envelope containing a portrait. I made a slit in the ceiling cloth with a pen-knife and afterwards slipped it through.

Here I report the phenomenon as described by Colonel Olcott in "Hints on Esoteric Theosophy" No. 1, second edition, page 83, which runs as follows :—

"I had still another picture, that remarkable portrait of a Yogi about which so much was said in the papers. It too disappeared in New York, but one evening tumbled down through the air before our very eyes, as H. P. B., Damodar and I were conversing in my office at Bombay with (if I remember aright) the Dewan Sankariah of Cochin."

As Colonel Olcott mentions this gentleman, here I must say that a little later on, a visiting card of Mme. Blavatsky was sent through the same hole and in the same occult manner as the portrait; as will be seen by referring to page 107 of the above-mentioned book.

My readers will think that I did not show much gratitude to Colonel for his kindness to me by helping Madame to perform such tricks and thus impose on his *bona fides*. In order to justify my apparent bad behaviour I must say that Madame had told me that she did all these things to divert the Colonel's mind from certain painful occurrences that he had experienced while in America and that if she had not got over him by these means he certainly would have destroyed himself, and also she added that she had prevented him from doing so by climbing through a window into his room when she found him with a revolver in his hands, ready to commit suicide.

I can say nothing with regard to the life and adventures of Madame Blavatsky in America any further than what I have read in a book entitled "People from the other World" by Colonel H. S. Olcott. In this book will be found some spiritualistic phenomena which took place, according to Colonel Olcott, under the mediumship and control of Madame Blavatsky. Here are some extracts from it—

(Page 293.) "The arrival of a Russian lady of distinguished birth and rare educational and natural endowments, on the 14th of October (the very day after a certain pseudo-investigator, who has since made his "statement" left), was an important event in the history of the Chittenden manifestations. This lady—Madame Helen P. de Blavatsky—*has led a very eventful life*, &c., &c.

(Page 297.) "It will be seen, therefore, from the above recital that here we have a lady of such social position, *as to be incapable of entering into a vulgar conspiracy with any pair of tricksters, to deceive the public*, while her education and travels have necessarily made her acquainted with many different languages. This is my witness; and now to my story.

On the 14th of October Mme. de Blavatsky reached Chittenden, and attended the seance that evening."

(Page 298) "and *then the first* of the Russian lady's spirit-visitors made his appearance.

He was a person of middle height, well-shaped, dressed in a Georgian (Caucasian) jacket, with loose sleeves and long pointed oversleeves; an outer long coat, baggy trousers, leggings of yellow leather, and white skull-cap, or fez, with tassel. *She recognized him at once as Michalko Guegidze, late of Kütais*, Georgia, a servant of Madame Witte, a relative, and who waited upon Mme. de B———— in Kütais."

(Page 301): "After that we had a light circle—one of the kind in which, as the reader will remember, certain persons assert that the phenomena are *all* done by the hand of the medium. Among other things that occurred was, the writing of Mme de Blavatsky's name upon a card, by a spirit-hand, *in Russian script*, which it will scarcely be said that Horatio could write, with both hands free. *Various detached hands* were shown through the aperture in the shawls, and among the number that of the boy Michalko himself, which the lady recognized by some peculiarity, as well as *by a string of amber beads wound around the wrist*," &c., &c.

(Page 355): "The evening of October 24th was as bright as day with the light of the moon, and, while there was a good deal of moisture in the air, the atmospheric conditions would, I suppose, have been regarded as favorable for manifestations. In

the dark-circle, as soon as the light was extinguished, "George Dix," addressing Mme. de Blavatsky, said: "Madame, I am now about to give you a test of the genuineness of the manifestations in this circle, which, I think, will satisfy not only you, but a sceptical world beside. I shall place in your hands the buckle of a medal of honor worn in life by your brave father, and buried with his body in Russia. This has been brought to you by your uncle, whom you have seen materialized this evening," presently I heard the lady utter an exclamation, and, a light being struck, *we all saw Mme. de B. holding in her hand a silver buckle* of a most curious shape, which she regarded with speechless wonder." &c. &c.,

(Page 356): "Was there ever a "*manifestation*" more wonderful than this? A token dug by unknown means from a father's grave and laid in his daughter's hand, *five thousand miles away, across an ocean!* A jewel from the breast of a warrior sleeping his last sleep in Russian ground, sparkling in the candle-light in a gloomy apartment of a Vermont farm-house!" &c., &c.

(Page 452): "I reached Philadelphia, as before observed, on the 4th of January, and called upon Mr. Leslie, Doctor Child, Mr. Owen, Dr. Fellger and others. I took rooms at the private hotel of *Mrs. Martin, in Girard Street, where our friend Madame de Blavatsky was also quartered.* My acquaintance with Mme. de B., begun under such circumstances at Chittenden, has continued," &c., &c.

(Page 453) "I gradually discovered that this lady, whose brilliant accomplishments and eminent virtues of character, no less than her exalted social position, entitle her to the highest respect, is one of the *most remarkable mediums* in the world. At the same time, *her mediumship* is totally different from that of any other person I ever met; for, instead of being controlled by spirits to do their will, it is *she who seems to control them* to do her bidding."

(Page 455) "I went to Philadelphia without a theory as to the Holmes imbroglio; the newspaper accounts had been so confusing that I dismissed the whole subject from my mind, and determined to start at the very bottom and built up my belief by degrees. But at my first interview with "John King," he rapped out *the whole secret history of the affair*, telling me the parties concerned in the pretended exposure, their names, the agents they employed, the sums of money subscribed, who carried the purse, who disbursed the funds, and who received the spoils. I was amazed beyond description, for the information given was the farthest possible from what seemed credible" &c., &c.

"It will be readily imagined that I early demanded of *the supposed spirit* some evidence of his *supersensual existence*. On the evening of the 6th, I said to him: 'If you are in reality a spirit, as you pretend, give me some exhibition of your power. Make me,

for example, a copy of the last note from Eliza White to Mr.— that I have in the portfolio in my pocket.' He made no reply, but rattled on about other matters, and did not recur to the subject that evening. On the evening of the 8th, however, as we were sitting by the table, Mme. de B. writing and I reading, John rapped loudly for the alphabet, and spelt out, 'Hand me your dictionary, under the table, will you?' *Mme de B. did as requested.* 'The mucilage.' She handed the bottle down. 'Your pen-knife.' She passed that down also. All was quiet for a moment, when he rapped that we should look. We took up the dictionary and lo! upon a fly-leaf in the back part, we found an *exact copy* of the note I had referred to two evenings before. The portfolio in which I carried it, with other documents relating to the case, I had taken out of my pocket a half-hour before, and laid upon the mantel-shelf. With this exception, it had not been out of my possession, and the whole time it lay on the mantel, it was under my eye and I sat within a few feet of it. It was impossible, therefore, *for any trickster* to have secretly transferred a duplicate to my friend's dictionary, &c., &c. The reader will observe the very quaint writing in the foot note of the duplicate signed "J. K." (*I will try and do better to-morrow, J. K.*) This is supposed to be John's own autograph, and another example of it will be found on the communication of Katie King to myself.

"It will be imagined that I awaited the fulfilment of his promise the next evening with great interest, not to say anxiety, but I said nothing for fear His Worship might be induced to postpone the matter indefinitely. *Mme. de B. and I were alone this time,* occupied as before, when suddenly at John's demand, expressed through rappings, *she took a sheet* of Bristol-board drawing-paper, and *showing me* that both sides were perfectly clean, threw it under the table. I glanced under the cloth to see that there was nothing but the one piece of paper, which was easily recognizable by its size and shape. John rapped that I should look at my watch, and note how long it took him to perform the experiment.

"Mme. de B. went on with her writing, and no sound was heard but the scratching of her pen and the ticking of my watch. When 30 seconds had elapsed John rapped "Done" and upon going beneath the table, and seeing the paper, I made an exclamation of disappointment, for the upper surface was blank. But as I lifted the sheet from the floor I saw, upon the face that had lain next to the carpet, *a second copy* of the same document &c., &c.

"The portfolio containing Eliza White's Katie-King-note and John's first duplicate was this time in my coat-pocket, where it had been constantly since the preceding evening. John broke in upon our expressions of surprise by rapping out: "Do you

folks want me *to commit forgery for you?* I can bring you here the blank check of any National Bank, *and sign upon it* the name of any President, Cashier or other official." I thanked His invisible Highness kindly and declined the favor, upon the sufficient ground that the Police did not believe in spiritualism, and I did not care to risk the chance of convincing them in case the forged papers should be found in my possession."

In page 457 and 458 will be found the original and fac-similes of the above notes.

(Page 463) "Upon entering Mme. de B.'s rooms this evening, I found several ladies and gentlemen waiting to be introduced to me, and they were amusing themselves with some "mind reading" tests given by a boy medium named De Witt C. Hough. One gentleman mentally requested that an affirmative answer to his mental question should be indicated, by the lad's leading him across the room and placing his, (the gentleman's) hand upon a portrait of "John King," in a glazed frame, that hung upon the wall. This was done, when, to our surprise, it was found that the glass over the little picture *had disappeared*, although it had been noticed in its usual place the same day. This glass was not restored until nearly a week had elapsed, when, one evening, John rapped that he wanted a very small piece of white paper passed under the table, and presently said that *he had brought* the glass back again. Sure enough, there it was, with the small strip of paper gummed on it, and *a line in John's* hand-writing to the effect that he had had it away with him, &c., &c."

Many more phenomena of a spiritualistic kind are noted in Colonel Olcott's book, but I shall limit myself to those already given; my object in presenting those quotations to my readers was to show them that in October 1874 and at the beginning of 1875 Mme. Blavatsky, was still devoted to spiritualism as she had been when in Egypt, and that the phenomena were the work of the spirits of the dead and not of the living and much less of the Mahatmas as this contrivance was not yet on the *tapis*. I shall not comment on those extracts any more because I do not wish to influence the public with any further deduction on my part on the subject, but I have rendered in italics those passages which I thought were worthy of particular notice.

When Madame Blavatsky had decided to go to Simla and while she was preparing for her departure she asked me whether I would have time to embroider three more handkerchiefs with blue silk letters. I again complied with her desire and worked the name A. P. Sinnett on each of them. Two were laid, one on the top of the other, and after carefully fastening the four sides firmly, making the

letters of the two handkerchiefs meet exactly one on the top of the other, the two were cut cross way, thus dividing the name, "sin" on one side and "nett" on the other. The third handkerchief was left uncut. One of these handkerchiefs cut in two was left with me, the other she took with her along with the uncut one. The phenomenon was to be performed in the following way: Madame Blavatsky was to bring round the conversation with regard to the phenomenon she meant to perform, then taking the uncut handkerchief she was to cut it across with a pair of scissors and then by a "léger-de-main" substitute the other half fellow to mine, she would give it in the hand of Mr. Sinnett pretending that she had sent the other half to Bombay. This "léger-de-main" that Madame performs are facilitated by the large sleeves she wears. The two handkerchiefs were cut, as I said, exactly one on the other in order that the part chosen by Mr. Sinnett would exactly fit one of the two halves which she had left with me; she was to send me a telegram with conventional initials and according to what initials they were I would know which part of the handkerchief I was to choose and in what place I was to put it.

Here are two letters which prove the truth of my statement.

LETTER I.

Je crois que le mouchoir est un coup manqué. Laissons cela. Mais toutes les instructions qu'elles restent *statu quo* pour les Maharajas de Lahore ou de Benares. Tous sont fous pour voir quelquechose, Je vous écrirai d'Amritsir ou Lahore, mes cheveux feraient bien sur la vieille tour de Sion, mais vous les mettrez dans une enveloppe, un sachet curieux et le pendrez en le cachant ou bien à Bombay—choisissez bon endroit et—Ecrivez moi à Amritsir *poste restante*, puis vers le 1er du mois à Lahore. Adressez votre lettre à mon nom. Rien de plus pour S.—il en a vu assez. Peur de manquer

I believe the handkerchief is a failure. Let it go. But let all the instructions remain *in statu quo* for the Maharajahs of Lahore or Benares. Everyone here is madly anxious to see something. I shall write you from Amritsir or Lahore. My hair will do well on the old tower of Sion (but you should put it in an envelope—a sachet of some peculiar kind and hang it where you hide it) or even in Bombay. Select a good spot and write to me at Amritsir *poste restante* and then after the first of the month to Lahore. Address your letter in my name. Nothing more for S. he has seen enough. I am

la poste, à revoir. Avez-vous mis la cigarette sur la petite armoire de Wimb— ? Faites donc quelquechose pour le vieux, il padre di Damodar.

afraid of missing the mail so *à revoir*. Have you put the cigarette on the cupboard of Wimb ——— ? Do something for the old man, Damodar's father.

. . . . . .

H. P. B.

H. P. B.

LETTER II.

Si je vous télégraphie je signerai *J. Morgan*, Mes lettres sont elles arrivées enfin ? Mes lettres adressées A ou Z ou B ou n'importe quelle initiale ? Ne les perdez pas de grâce. Mes saluts et amitiés à Mr. Coulomb.

A vous
H. P. B.

If I telegraph to you I shall sign *J. Morgan*. Have my letters arrived at last ? My letters addressed A. or Z. or B. or any other initial ? Do not lose them please. My salutations, &c., to Mr. Coulomb,

yours,
(Signed) H. P. B.

On a square bit of paper are drawn lines which are meant to represent a handkerchief and where the following instructions written by Mme. Blavatsky read as follows :—

Any letters addressed S ? veut dire sin (or) any letters address (S. or D.) B (Bridge) M. or G. according to the number of the alphabet Il Signor	Any letters addressed D ? (v. d. net Any letters addressed (S or D) Rex (Regina*) Z. Dio

From Meerut she sent me a white embroidered cotton cap with instructions to put it somewhere in Damodar's way that he might find it without knowing from where it came. Also this childish thing I did for her as it pleased her so much. I am sure people must think that either I had lost my senses or was paid for all this. Neither ! I simply did it because by complying with Madame's wish in these trifles it kept her in good humour and also because I really saw no harm in them. Here follows the passage relating to the cap.

* The words *Rex* and *Regina* are erased.

Faites que Damodar trouve ce bonnet blanc quelque part sans savoir d'où il vient. Laissez passer quelques jours cependant et agissez prudemment.

Manage in such a way so that Damodar may find this white cap somewhere without knowing where it comes from. Let some days elapse and act with prudence.

The readers of the "Times of India" published in Bombay will, I am sure, remember an occurrence which took place in that city in 1880, which we find reported as follows in the "Madras Times" of the 17th September of this year 1884:—

"Some years ago, when we in our turn thought it necessary to show up the Society, we related how Mr. John Hay Grant, the Municipal Commissioner, was awakened in the dead of night by a telegram from his brother-in-law, Captain Maitland, asking him to rise from his bed, and look in a certain part of the Prince of Wales's statue for a cigarette tied up with Mme. Blavatsky's hair, which was supposed to have been miraculously sent there. Mr. Grant good-naturedly went and found nothing."

This fiasco of the cigarette of the statue of the Prince of Wales opposite Watson's Hotel in Bombay is easily explained. The Police Commissioner, Mr. Grant, brother-in-law to Captain Maitland, did not find the cigarette under the horn of the Unicorn, as the telegram from his brother-in-law had said he would find; for the good reason, that the person (Madame Coulomb) who was to put it there never went near the place and never attempted such a foolish thing as that of showing herself climbing up to the horn of the Unicorn running the risk of being taken to a lunatic asylum for having presented a cigarette to His Royal Highness the Prince of Wales and made the horn of the Unicorn a cigarette stand. After the fiasco was rendered public I was obliged to say that the rain must have washed the cigarette away. Had I said that I could not make up my mind to do such a thing she would have been furious and I should have felt her resentment.

Here is the letter of Madame Blavatsky which refers to this phenomenon.

MONDAY,

My dear Mme. Coulomb,

Last night, Sunday, I wanted to show my friends a phenomenon and sent a cigarette tied up with my hair to be placed opposite Watson's hotel in the coat-of-arms (under the Prince of Wales's statue) under the horn of the *Unicorn*. Captain

Maitland had himself chosen the town and named the place. He spent 13 Rs. for a telegram to Police-Commissioner Grant, his brother-in-law. The latter went the moment he received it and—found NOTHING. It is a dead failure but I do not believe it, for I saw it there clearly at 3 in the morning. I am sorry for it for Captain Maitland is a Theosophist and spent money over it. They want to tear the cigarette paper in two and keep one half. And I will choose the same places with the exception of the Prince's statue for our enemies might watch and see the cigarette fall and destroy it. I enclose an envelope with a cigarette paper in it.* I will drop another *half* of a cigarette behind the Queen's head where I dropped my hair the same day or Saturday. Is the hair still there ? and a cigarette still under the *cover ?* Oh Dio Dio ! What a pity.

.....

Your faithfully
(Signed) H. P. B.

[*Note on the fly leaf*] " Make a half cigarette of this. *Take care of the edges.*

The editorial of the Christian College Magazine concerning the contents of the above letter is perfectly correct, for the wording of this would lead the reader to think that Madame Blavatsky had really sent the cigarette by occult means to the place mentioned. Now let us continue the perusal of the said letter and we shall clearly find out that the thing was not a phenomenon ; nor was a missed phenomenon due, as she often says, to some atmospheric influence ; nor was there any truth in it, as will be seen in the following few lines. " They want to tear the cigarette paper in two and keep one half. And I will choose the same places with the exception of the Prince's statue for our enemies might watch and see the cigarette fall and destroy it." If I had not been a necessary instrument in the performance of some of her phenomena why need I have been warned previously of their taking place, as to the way she meant to go to work and how the statue of the Prince of Wales had to be avoided in the repetition of the pretended first phenomenon already alluded to ? And the strongest evidence of what I have above stated will be found in the

* On a slip of paper which accompanied the cigarette paper referred to the following is written " Roll a cigarette of this half and tie it with H. P. B.'s hair. Put it on the top of the cupboard made by Wimbridge to the furthest corner near the wall on your right. Do it quick."

following letter which confirms also other orders contained in the first letter produced.

SIMLA, 15

My dear Mad. Coulomb.

Program *entirely changed*. We go to Amritsir and Lahore on the 21st, and I can *send you no more telegrams*. Too thin. The things ought to be allowed to remain permanently *i. e.*, for a whole *appointed* week and found there at any time during this week. Then—change place and I, notified. The *fiasco* of the Watson's hotel was too much. Did you receive my two notes through Damodar ? Enough if cigarette is found on the W. cupboard and the note I enclose on my writing desk. All things sent in red jacket useless—except hair perhaps.....
....

(Signed) H. P. B.

Another proof of the truth of my statement with regards to the non-genuineness of the phenomena and the impossibility of their taking place without the help of some one at the other end of the line will be found in a paragraph of the following letter.

Ma chère Madame Coulomb
Je vous supplie.....
.....

Ici la société est folle de moi. Les gens les plus haut placés dans le gouvernement sont à mes pieds. Nous allons établir une branche anglaise, appellée, The Anglo-Indian Theosophical Society, et laisser la Branche de Bombay aller au diable si ses membres ne savent pas mieux protéger leur Société.....

Nous avons sept théosophistes anglais de plus et nous en aurons une quarantaine avant de nous en aller à Lahore et Benares où nous allons en visite chez le Raja avec des lettres de recommandation des plus hauts *officials*,

Ni Z ni B ? hein ? Ah vous êtes courageuse et hardie—en paroles. Ainsi soit—il ! Nous

My dear Madame Coulomb
I beg you.....
.....

Here the society is mad after me. The people in the highest position in Government are at my feet. We are going to establish an English branch called the Anglo-Indian Theosophical Society and let the Bombay Branch go to the devil if its members do not know how to protect their Society better.

We have seven English Theosophists more and we shall have about forty before we go to Lahore and Benares where we are going on a visit to the Rajah with letters of recommendation from the highest *officials*.

Neither Z nor B ? fine thing ? Ah you are courageous and daring—with words. So

avons un de *nos frères* ici, et les phénomènes qu'il m'aide à produire laissent tous les autres bien loin. Je m'en fiche.....

.....

.....

.....

Les phénomènes—je m'en moque. J'ai dans ma tête assez de savoir et de science pour repousser tous les phénomènes dans le back ground. C'est ce que disent Lyall, Hogg, Grant, Fitz-Patrick et même Major Henderson devenu mon plus grand ami et qui me supplie de l'accepter comme théosophe. Et savez vous qui est Major Henderson ? Le chef suprême de toutes les polices et du political Foreign Dept. des Indes. Le personnage le plus redouté et le plus influent ici, qui peut *tout*.....

....

Adieu—à revoir
à vous encore

(Signed) H. P. Blavatsky.

Ce soir il y a un grand diner en mon honneur chez Mr. Hume où 30 personnes du haut monde viennent pour faire ma connaissance.

be it! We have here one of *our brothers*, and the phenomena that he helps me to perform leave all the others far away. I don't care a straw about it.....

As to the phenomena I don't care. I have enough knowledge and science in my head to push all the phenomena in the back ground. And this is what is said by Lyall, Hogg, Grant, Fitz-Patrick and even Major Henderson who has become my greatest friend and who entreats me to accept him as a Theosophist. And do you know who Major Henderson is ? The supreme chief of all the police, and of the political foreign department of India. The most dreaded and the most influential personage here who can *do everything*.

Adieu—good-bye
still yours

(Signed) H. P. Blavatsky.

This evening there is going to be a great dinner party in my honor at Mr. Hume's where thirty persons of the high Society come to make my acquaintance.

The reader will observe that in a paragraph of the above letter Madame reprimands me for not executing her order. Here I repeat the paragraph "Neither Z nor B ? Fine thing ? You are courageous and daring—with words." By this you will clearly understand that we had conventional letters which enabled me to know where I had to place things; consequently it is distinctly proved that it was impossible for her to perform phenomena without the help of a second person. Were it not so why be angry at me for not having executed her orders ? The paragraph continues "So be it! We have here one of our brothers

and the phenomena that he helps me to perform leave all the others far away, I don't care a straw about it."

I do not for a moment contest the superiority of the *brother* who helped Madame Blavatsky to perform her phenomena; he is certainly better skilled in these matters, he had had at the time already one year's exercise with her, and if we are to believe in what newspapers had published, he was not ignorant of that kind of occultism even before he came to Madame as he had been staying with a French Gentleman who was carrying on conjuring. I am obliged to inform my readers of *who* this *brother* is because he will be seen playing a very important part in some of these alleged occult phenomena.

Now let us see if the following phenomena can be traced within scientifical or natural laws.

The *Pioneer* of October 7, says:—"The following remarkable statement has been forwarded to us for publication:—

'On Sunday the 3rd of October, at Mr. Hume's house at Simla, there were present at dinner Mr. and Mrs. Hume, Mr. and Mrs. Sinnett, Mrs. Gordon, Mr. F. Hogg, Captain P. J. Maitland, Mr. Beatson, Mr. Davison, Colonel Olcott, and Madame Blavatsky. Most of the persons present having recently seen many remarkable occurrences in Madame Blavatsky's presence, conversation turned on occult phenomena and in the course of this Madame Blavatsky asked Mrs. Hume if there was anything she particularly wished for, Mrs. Hume at first hesitated, but in a short time said that there was something she would particularly like to have brought to her, namely, a small article of jewellery that she had formerly possessed, but had given away to a person who had allowed it to pass out of their possession. Madame Blavatsky then said if she would fix the image of the article in question very definitely in her mind she, Madame Blavatsky, would endeavour to procure it. Mrs. Hume then said that she vividly remembered the article, and described it as an old fashioned breast brooch set round with pearls, with glass at the front and the back made to contain hair. She then, on being asked, drew a rough sketch of the brooch. Madame Blavatsky then wrapped up a coin attached to her watch-chain in two cigarette papers and put it in her dress, and said that she hoped the brooch might be obtained in the course of the evening. At the close of dinner she said to Mr. Hume that the paper in which the coin had been wrapped was gone. A little later in the drawing-room she said that the brooch would not be brought into the house, but that it must be looked for in the garden, and then, as the party went out accompanying her, she said she had

clairvoyantly seen the brooch fall into a star shaped bed of flowers. Mr. Hume led the way to such a bed in a distant part of the garden. A prolonged and careful search was made with lanterns, and eventually a small paper packet, consisting of two cigarette papers, was found amongst the leaves by Mrs. Sinnett. This being opened on the spot was found to contain a brooch exactly corresponding to the previous description, and which Mrs. Hume identified as that which she had originally lost. None of the party, except Mr. and Mrs. Hume, had ever seen or heard of the brooch. Mr. Hume had not thought of it for years. Mrs. Hume had never spoken of it to any one since she parted with it, nor had she for long even thought of it. She herself stated, after it was found, that it was only when Madame asked her whether there was anything she would like to have, that the remembrance of this brooch, the gift of her mother, flashed across her mind.

Mrs. Hume is not a spiritualist, and up to the time of the occurrence described was no believer either in occult phenomena or in Madame Blavatsky's powers. The conviction of all present was that the occurrence was of an absolutely unimpeachable character as an evidence of the truth of the possibility of occult phenomena. The brooch is unquestionably the one which Mrs. Hume lost. Even supposing which is practically impossible, that the article, lost months before Mrs. Hume ever heard of Madame Blavatsky and bearing no letters or other indication of original ownership, could have passed in a natural way into Madame Blavatsky's possession, even then she could not possibly have foreseen that it would be asked for, as Mrs. Hume herself had not given it a thought for months.

This narrative, read over to the party is signed by—

A. O. Hume.	Alice Gordon.
M. A. Hume.	P. G. Maitland.
Fred. Hogg.	Wm. Davidson.
A. P. Sinnett.	Stuart Beatson.
Patience Sinnett.	

For what purpose did Madame Blavatsky ask Mrs. Hume to fix the image of the brooch definitely in her mind if not that she Madame Blavatsky might have it mirrorred in her own? This being the case, what necessity was there that Mrs. Hume, being asked, should draw a rough sketch of the brooch and make the description of the brooch being surrounded with pearls, &c.? The reason for fixing an article is in order to travel with the same article impressed in our mind until we trace it; consequently both the sketch

and the description were useless in the case of true clairvoyance. By asking Mrs. Hume to fix the article it is to be presumed that Madame Blavatsky wanted to read her thoughts, and even in this case description and drawing were not required. Then I must ask why did Madame Blavatsky wrap up the silver coin that she had at her watch chain in two cigarette papers and putting it into her dress say she hoped the brooch might be obtained in the course of the evening. What was the use of the coin? Had this the power of attraction? If so why not attract the object in presence of all the company? Why did the coin disappear from Madame Blavatsky? Did the coin convert itself into the brooch or did it attract it there? If so what became of the coin? Did it crumble itself into dust assimilating itself with all the other particles of the Akasa to be ready for the edification of some Takore? I ask this question because the article does not say whether the two cigarette papers which formed the packet in which the brooch was found were the same identical ones in which the coin had been wrapped or whether the coin was in it too. Now I say the phenomenon would have been more astounding if Mrs. Hume had not mentioned what article of jewellery she desired Madame Blavatsky to produce and if she had not made the rough sketch of it.

Now if Mrs. Hume would take the trouble to go back to the time in which she gave the brooch to *a person* who had allowed it to pass out of their possession and following the story step by step not forgetting that this person went to Bombay, &c., &c. She will find it very possible that the brooch had found its way at the head-quarters in a very natural manner. If Mrs. Hume does this I think her eyes will be opened on the subject without the assistance of clairvoyance.

If the genuineness of the phenomenon depended on the unimpeachable character of the nine witnesses who have signed their names there certainly would be no room for doubt; but these witnesses only attest what they have seen, but their assertion as to the truth of it does not give the reader any clue to the scientific or occult means by which the phenomenon has been performed; and opens a great breach for inferences. In connection with this subject a plain and rational account of how the brooch came into Madame Blavatsky's hands is given in the Decembe

number of the *Christian College Magazine*. It runs as follows:—

'The publication of the incident in the *Pioneer* gave rise to a good deal of discussion in the daily papers of the period. The *Englishman* pointed out a number of awkward *lacunæ* in the account given, and was especially anxious to know something of the "person" who had allowed the brooch "to pass out of their possession." It remarked—

"There is nothing to show to whom Mrs. Hume's friend, to whom she had given the brooch parted with it. It might have been to some one who had communicated the fact and given the brooch to Madame. A very slight hint in the conversation might have turned Mrs. Hume's thoughts, almost unconsciously, towards her lost brooch," &c.

'The *Bombay Gazette* of October 13th 1880, after noticing this article, went on—

"We can furnish the *Englishman* with a small item of intelligence. At the end of last and the commencement of this year, a young gentleman who had resided at Simla previously, and was, we believe, well known to the Hume family, sojourned for some months in Bombay, and was part of the time a guest of Madame Blavatsky at Girgaum. The latter lady's connection with this gentleman may or may not have had anything to do with the affair of the brooch, though to our mind it is as probably as that the presence of the brooch in the flower bed was due to 'occult phenomena.'"

'Three days later, a correspondent of *The Times of India* wrote—

"It may interest some of your readers on the other side of India to learn that some months ago an individual who had been immediately connected with some of the members of Mr. Hume's family at Simla arrived in Bombay. He was, I believe, hospitably received by Madame Blavatsky, if, indeed, he did not spend some weeks at her house in Girgaum, and when he left for England eventually, the arrangements for his passage were made through the agency of Colonel Olcott."

'All this is very suggestive but still more so is a pretty idyll narrated by the *Civil and Military Gazette* a month or two later:—

"Once upon a time a certain Daphnis had received as a *gage d'amour* from his Chloe, a brooch, an ancestral gem, formerly the property of Chloe's Mamma, which probably poor Chloe considered would in the course of happy time revert to her possession, when Daphnis and all that was his should be her own. But the course of true love never did run smooth, and the unhappy Daphnis, separated from Chloe, and driven by impecuniosity, deposited his pretty gift with an accommodating pawn-broker—for a consideration—meaning doubtless in future time to redeem the precious pledge. The trinket chanced, however, to attract the notice of a very famous spiritualist and medium, a lady who dealt in mysteries of physic force and powers of disentegration and reintegration of matter. There is nothing to prevent a spiritualist however magically endowed, from

dealing also in mundane affairs after the usual humdrum and worldly fashion, and in this instance the famous lady chose to achieve the possession of the object of her fancy by the ordinary method of paying for it. Time rolled on, and it happened in the fulness thereof that the celebrated medium and Chloe's mamma became acquainted, and under some circumstances, which attained perhaps an undeserved notoriety the brooch became again the property of its original possessor."

'These extracts give a clear and sufficient explanation of the great brooch trick, and, as far as we have been able to discover, they have never been contradicted by any of the parties concerned. And yet the incident is allowed to stand in Mr. Sinnett's *Occult World* as one of the most marvellous and convincing of Madame Blavatsky's phenomena! Surely Mr. Hume must know something of what goes on in his own family; and the extracts we have quoted can hardly have escaped his eye. If he has ever publicly contradicted them we shall be glad to be informed of the fact. If he has not done this we certainly marvel that he allows his name still to stand in the *Occult World* as a witness of a phenomenon which he must know to have been a fraud. In a matter of public imposture no false delicacy can be excused. Let those members of Mr. Hume's family best acquainted with the facts, contradict, if they can, the statements made in these extracts respecting Mr.—we had almost betrayed the young man's name, but let us rather say—respecting "Daphnis'" connection with them and sojourn in Bombay, and so clear Madame Blavatsky, of this compromising suspicion. They will thus do more service to the public, not to say to Madame Blavatsky, than by remaining silent.

'It is an unpleasant subject, and doubtless Mr. Hume and the rest would be glad if the whole stupid affair could be forgotten. But it will not be forgotten so long as Mr. Sinnett's *Occult World* is read, and if the Hume family know the truth of the facts related above—as they must if they are true—then silence is dishonesty. Mr. Hume has hastened to assure the world that Madame Blavatsky is no fool, let him also assure us if he can that she is in his opinion no rogue and that he believes in her truthfulness and honesty. Mr. Hume is popularly credited with having been sufficiently acute to get behind several of her tricks; but our pages are open to him if he chooses to disclaim such credit.

'But it may be asked—what possible inducement could Madame Blavatsky have to possess herself of the brooch? Even granting that Daphnis came from Simla, where he was intimate with the Humes, to Bombay, that he lived there in a tent on Madame Blavatsky's compound, that he possessed the notorious brooch, and pawned it, and went off to England leaving it behind him—even granting all this why should Madame Blavatsky wish to

possess the trinket? She did not then know Mrs. Hume, nor could she foresee that she would ever dine at that lady's table. Perhaps not. But Madame Blavatsky's tours were not the offspring of a moment. In all probability she was, even so early as January 1880, planning her visit to Simla. And although she had at that time no personal knowledge of Mrs. Hume she had at least one acquaintance in that lady's family, for we find in a letter of hers dated July 17th 1879, the statement that "Mrs. G——— and Miss Hume of Simla . . . have joined the Society." We believe also that while Daphnis was in Bombay, Col. Olcott had sundry communications with Mr. Hume. Either of these gentlemen may correct us if we are wrong, but if we are right then it is clear that in January 1880 Madame Blavatsky had quite sufficient reason to look upon Mrs. Hume's house as a possible field for the future exercise of her truly "occult" powers.'

From this let us pass to other three phenomena which took place during Madame Blavatsky's visit to Simla and appeared in the "Pioneer" of that time. The article referred to begins thus:—"As many jokes have been cut in the papers lately about the recent brooch incident, &c., &c." In this article we read also of raps and bells, to these trifles I had better devote no time: "Where ignorance is bliss, it is folly to be wise."

Let me begin by an insignificant phenomenon, the first of the three mentioned in the article. Here is what the "Pioneer" says concerning it:—

"About ten days or a fortnight ago my wife accompanied our Theosophists one afternoon to the top of Prospect Hill. When there, Madame Blavatsky asked her in a joking way, what was her heart's desire. She said at random and on the spur of the moment, "to get a note from one of the 'Brothers'." 'The Brothers,' I should explain, are the superior Adepts. Madame Blavatsky took from her pocket a piece of blank pink paper that had been torn off a note she had received that day. Folding this up into a small compass she took it to the edge of the hill, held it up for a moment or two between her hands and returned saying that it had gone. She presently, after communicating mentally by her own occult methods with the distant 'Brother' said he asked where my wife would have the letter. After some conversation it was decided that she should search for the note in a particular tree. Getting up a little way into this she looked all about for a time and could not find any note, but presently turning back her face to a branch right before her at which she had looked a few moments before, she perceived a pink three-cornered note stuck on a stalk of a leaf where no such note had

previously been. The leaf, that must have belonged to the stalk, must have been freshly torn off, because the stalk was still green and moist—not withered as it would naturally have become if its leaf had been removed for any length of time. The note was found to contain these few words "I have been asked to have a note here for you. What can I do for you?" signed by some Thibetan characters. Neither Madame Blavatsky nor Colonel Olcott had approached during my wife's search for the note. The pink paper on which it was written appeared to be the same that my wife had seen, blank, in Madame Blavatsky's hand shortly before."

I shall not review this but will only say how I would perform this phenomenon if I had the misfortune of having to entertain the public by these tricks for the sake of obtaining fame and renown. First of all it would be necessary that I should have under my orders a faithful person (even a servant properly trained would do); when this was secured I would proceed to take a bit of pink paper from the store of the many colored papers I have, and would write my note upon it as follows, "I have been asked to have a note here for you. What can I do for you?" This done I would give it to my servant telling him to be attentive to what particular tree they wished the note to be placed, and giving him all instructions before hand, I would accompany the party to the top of a hill. When there I would play the comedy of drawing the conversation to the point by asking what was the lady heart's desire, and on receiving the answer, I would take out of my pocket a piece of paper of the exact quality, size and colour to the one on which the note was written, I would fold it up in the small compass as the other was folded and in order to give the thing an occult appearance, I would go to the edge of the Hill showing mental communication with the brothers. This is the way in which I would do it but I am no adept.

It is not surprising that Mrs. Sinnett did not find the note on first inspecting the tree, the leaves might have covered the small sized note and on her turning back she may have perceived it; but this does not make the phenomenon real and indeed I think Mr. Sinnett himself was not quite sure that the paper was the same because at the end of this narrative we find these words "The pink paper on which it was written *appeared* to be the same."

Now let me tell you about the second phenomenon known under the name of the cup phenomenon. This I am glad to

say is already explained in the article, and in order that my readers may understand it I shall have to report the whole of the proceedings as given in the same issue of the *Pioneer*.

"A few days after this Madame Blavatsky accompanied a few friends one morning on a little pic-nic in the direction of the waterfalls. There were originally to have been six persons present, including myself, but a seventh joined the party just as it was starting. When a place had been chosen in the wood near the upper waterfall for the breakfast, the things brought were spread out on the ground. It turned out that there were only six cups and saucers for seven people. Through some joking about this deficiency, or through some one professing to be very thirsty, and to think the cups would be too small,—I cannot feel sure how the idea arose, but it does not matter, one of the party laughingly asked Madame Blavatsky to create another cup. There was no serious idea in the proposal at first, but when Madame Blavatsky said it would be very difficult, but that, if we liked, she would try, the notion was taken up in earnest. Madame Blavatsky, as usual, held mental conversations with 'the Brother,' and then wandered a little about in the immediate neighbourhood of where we were sitting, and asked one of the gentleman with us to bring a knife. She marked a spot on the ground and asked him to dig with the knife the place so chosen was the edge of a little slope covered with thick weeds and grass and shrubby undergrowth. The gentleman with the knife tore up these in the first instance, with some difficulty as their roots were tough and closely interlaced, Cutting, then into the matted roots and earth with the knife and pulling away the debris with his hand, he came at last, on the edge of something while, which turned out, as it was completely excavated to be the required cup. The saucer was also found after a little more digging. The cup and saucer both corresponded exactly, as regards their pattern with those that had been brought to the pic-nic and constituted a seventh cup and saucer when brought back to the place where we were to have breakfast. At first all the party appeared to be entirely satisfied with the *bona fides* of this phenomenon, and were greatly struck by it, but in the course of the morning some one conceived that it was not scientifically perfect because it was theoretically possible that by means of some excavation below the place where the cups and saucers were exhumed, they might have been thrust up into the place where we found them, by ordinary means. Every one knew that the surface of the ground where we dug had certainly not been disturbed nor were any signs of excavation discoverable any where in the neighbourhood but it was contended that the earth we had ourselves thrown about in digging for the cup might have obliterated the traces of these. I mention the objection raised not because it is otherwise than preposterous as a hypothesis but because three

of the persons who were at the pic-nic have since considered that the flaw described spoilt the phenomenon as a test phenomenon."

As I said the explanation was already given; I must here draw your attention to the wording of this paragraph. "At first all the party appeared to be entirely satisfied with the *bona fides* of this phenomenon, and were greatly struck by it, but in the course of the morning some one conceived that it was not scientifically perfect, *because it was theoretically possible that by means of some excavation below the place where the cup and saucer were exhumed, they might have been thrust up into the place where we found them, by ordinary means,*" etc.

The opinion of these gentlemen with regard to the possibility of the cup and the saucer being thrust up into the hole made for the purpose is perfectly correct; *because this is exactly the way in which he who put the cup and the saucer there explained it to me.* This being the case, no further explanation is necessary, because science has no business in this phenomenon. I shall follow the description in the *Pioneer* of the third phenomenon and see if I can find out how it took place. Here I give you that part of the article which refers to it:—

"We were bound on another pic-nic to the top of Prospect Hill. Just before starting, I received a short note from my correspondent. It told me that something would be given to my wife on the hill as a sign from him. While we were having our lunch, Madame Blavatsky said the Brother directed her to ask what was the most unlikely place we could think off in which we would like to find a note from him, and the object which he proposed to send us. After a little talk on the subject, I and my wife selected the inside of her jampan cushion against which she was then leaning. This is a strong cushion of velvet and worsted work that we have had some years. We were shortly told that the cushion would do. My wife was directed to put it under her rug for a little while. This she did inside her jampan for perhaps half a minute, and then we were directed to cut the cushion open. This we found a task of some difficulty as the edges were all very tightly sewn, but a pen-knife conquered them in a little while. I should add that while I was ripping at the cushion Madame Blavatsky said there was no hurry, that the letter was only then being written and was not quite finished. When we got the velvet and the worsted work cover cut open, we found the inner cushion containing the feather sewn up in a case of its own. This, in turn, had to be cut open and then buried in the feathers, my wife found a note addressed to me

and a brooch—an old familiar brooch which she had had for many years and which, she tells me, she remembers having picked up off her dressing table that morning while getting ready to go out, though she afterwards put it down again and chose another instead. The note to me ran as follows :—'My dear Brother—this brooch, No 2 is placed in the very strange place, simply to show to you how very easily a real phenomenon is produced and how still easier it is to suspect its genuineness. Make of it what you like even to classing me with confederates. The difficulty you spoke of last night with respect to the interchange of our letters I will try to remove . . . . An address will be sent to you which you can always use; unless, indeed, you really would prefer corresponding through pillows. Please to remark that the present is not dated from a 'Lodge,' but from a Kashmir Valley. The allusions in this note have reference to various remarks I made in the course of conversation during dinner the preceding evening.'

"Madame Blavatsky, you will observe, claims no more in connection with this phenomenon than having been the occult messenger between ourselves and the Brother in Kashmir who, you will observe, appears to have written the letter in Kashmir within a few moments of the time at which we found it inside our cushion. That persons having these extraordinary powers, could produce even more sensational effects if they chose, you will naturally argue. Why then play tricks which, however conclusive for the one or two people who may define their conditions, can hardly be so regarded by others, while the public generally will be apt to suppose the persons who relate them liars or lunatics rather than believe that anything can take place in nature except with the permission and approval of the Royal Society. Well, I think, I perceive some of the reasons why they refrain but these would take too long to tell. Still longer would it take to answer by serious argument the nonsense which the publication of the brooch incident No 1 has evoked all over India."

I have reported this supposed phenomenon in order that my readers may judge for themselves. As for me I see no science in it. All I find is the theoretical possibility of some one sewing it in the cushion beforehand. I do not agree with the opinion of the writer of this article as to the distance of the brother, (*viz.* Kashmir). I think the brother through whom Madame Blavatsky performed the phenomenon must have been quite close by.

With regard to all these phenomena, allow me to say, that they are all of the same kind, neither occult nor scientific and that it is a simple repetition of objects found here and

there which admit the probability of their having been put in their respective hiding place before hand. If the public desire to have an idea as to how these phenomena are performed I would advise it to try and get a book called "Mémoirs of Robert Hoodin" translated from the French.

While the *èlite* of the society at Simla was thus amused, orders from there were sent to head-quarters that a new bungalow should be chosen. The orders were of course given by letter. Here is the letter written by Madame to me :—

Ma Chère Mad. Coulomb,

Je vous prie de veiller à tout dans notre déménagement. Choisissez bien la maison. Qu' elle *soit utile*, que la vostra camera si trova sopra la testa d'un certo Signore Pres. a— altra roba.

My dear Madame Coulomb,

I beg you to take care of everything in the removal. Choose a good house. *Let it be useful.* Let your room be above that of a certain Mr. President. —"Ed altra roba" You know the rest.

I am obliged to mention these seeming trifles because later on in my story they will be very important. After a great deal of trouble we finally found a nice bungalow on the range of hills called Cumballah. The bungalow is known under the name of Crow's Nest. We removed into it in Mme. Blavatsky's absence and when she came back she said that it was quite to her taste, and considered it very well adapted for the performing of phenomena.

For a few months from this time we were engaged in getting the house ready, and here I can say for the truth that we worked incessantly, and very often we used to go to bed so tired that we could not sleep. But this, although considered necessary and right, yet, it did not fully satisfy Madame's Theosophical object, she wanted work of another kind but did not dare to express her wish in so many words. So she used to get cross, despise every thing, and hate every body ; and as we could not understand what she really wanted she vented her rage on us by forbidding that a sufficient quantity of bread should be brought into the house, saying that if we wanted more we were to buy it with our own money ; and this after we had worked like slave for her.

Sometimes when awake in bed I used to torture my brain to find out what I could do to please her, for bad as the place was, yet it was better than none, and although she was unjust, yet at times she used to have a good fit for two

s at which times she was more tractable, which
the past, and we pushed on. In one of these
she called me up and told me; "See if you can
d of human size and place it on that divan" point-
a in her room "and merely put a sheet round it;
nagic effect by moonlight". What can this
? But knowing how disagreeable she
f if she was stroked on the wrong side, I
h. She cut a paper-pattern of the face
I still have; on this I cut the precious
loved Master but to my shame I must
y trouble of cutting, sewing, and stuff-
hat it looked like an old Jew—I suppose
k. Madame with a graceful touch here
re of her painting brush gave it a little better
ppearance, but this was only a head without bust and could
not very well be used, so I made a jacket which I doubled,
and between the two cloths I placed stuffing to form the
shoulders and chest, the arms were only up to the elbow
because when the thing was tried on we found the long arm
would be in the way of him who had to carry it. This
beauty finished, made Mme. quite another person. Now
the Philosopher's stone was found! Let us see what I can
do with it thought I to myself, and, if it is only this she
wants and this is to assure us a home, she shall certainly
have as many as she likes.

However this was not all; a trap was the next thing Madame desired to have—it was made, fixed and ready for use. Oh! a trap this time what can she mean? This is no saloon trick? And the glove business in Cairo came vividly to my mind again. Can this be a new attempt at spiritualism? Let us watch and see what it is, before we speak—with this decision I went on. To this I must add that my thorough ignorance in everything of this kind kept back every conclusion I might have arrived at. And again my curiosity was excited, I wanted to know, to learn, to understand: I learned and understood more than I cared for.

Now let us see for what purpose trap and doll had been made. The arrival of Mr. A. P. Sinnett, ex-editor of the Pioneer, at the head-quarters of the Theosophical Society made the trap very useful and it was instrumental in aiding to spread the theosophical fame in Bombay. This occurrence I report here from the "Theosophist" for August 1881: see supplement:—

"Mr Sinnett was then requested by some of present to give the Society some particulars ab book—'THE OCCULT WORLD,' which many of members would not perhaps have a chance to read. answered that it would take a long time to recapitul tents of the book; but he would explain how he writing it, and gave a general idea of its purpo an account of the manner in which his corres of the Brothers of the First Section sprang developed, and how he was at last str publishing extracts from his correspondent of the world at large. He also stated h *most positively* that these letters were writ different from Madame Blavatsky,—a fooli tained by some sceptics. It was *physically* that this could be the case; and there were o for asserting that not only was she not their author, but even of the time knew nothing of the contents. Foremost among these stood the fact that their style was absolutely different from that in which Madame Blavatsky wrote, and for any one who could appreciate the niceties of literary style, there is as much individuality in style as in hand-writing. Apart from this consideration, however, Mr. Sinnett drew attention to some incidents more fully described in the book itself, which showed that a telegram for him was handed into the telegraph office at Jehlum for transmission to him at Allahabad in the hand-writing of the celebrated letters. This telegram was an answer to a letter from him to the "Brother" which he had enclosed to Madame Blavatsky then at Amritsur. It was despatched within an hour or two of the time at which the letter was delivered at Amritsur (as the post-mark on the envelope which was afterwards returned to him, conclusively showed). A complete chain of proof was thus afforded to show that the hand-writing in which all the Brother's letters were written was certainly the production of some person who *was not* Madame Blavatsky. He went on to explain that a final and absolutely convincing proof not only of the fact that the letters were the work of a person other than Madame Blavatsky, but also of the wonderful control of generally unknown natural laws, which that person exercised, had been afforded to him on the very morning of the day on which he was speaking. He had been expecting a reply to a recent letter t his illustrious friend Koot Hoomi, and after breakfast while h was sitting at a table in the full light of day the expecte answer was suddenly dropped, out of nothing, on the table befor him. He explained all the circumstances under which this ha occurred, circumstances which not only precluded the idea th Madame Blavatsky—and no other person was present in t flesh at the time—could have been instrumental in causing t

letter to appear, but made the mere hypothesis of any fraud in the matter contemptibly absurd.

Mr. Sinnett then concluded by saying that he would leave further proofs to those who would read his book."

This phenomenon is so much more important because according to Mr. Sinnett's declaration it leaves no room for doubt and because he does not admit the possibility of any one but his illustrious friend having written the said letter. To this I shall say for the truth that Madame Blavatsky wrote before me the *latter* part of the letter that I saw it addressed and given into the hands of Mr. Coulomb telling him to put it in *Astral Post Office*. Concerning the way in which the letter reached Mr. Sinnett which he assures to have dropped out of nothing, I must say that he is mistaken there, because it was done in the following manner: An ingeniously and well combined trap, was fixed on the floor of the garret above Mr. Sinnett's room; the floor was a boarded one, and between the boards was a space sufficiently wide to permit a thick letter to slip through easily. The aperture of the *trap* met with that of the boards so that once the letter was freed from the arrangement which retained it, it slipped down and being heavy did not flutter in the space but fell right on the table before him.

In order that you may easily understand how the letter slipped through, I shall have to tell you that the opening of the trap was performed by the pulling of a string which after running from the trap (where it was fastened) all along the garret above Mr. Sinnett's room to that part of the garret above Madame Blavatsky's bedroom, it passed through a hole and hung down behind the door and the curtain of her room which was adjoining to that of Mr. Sinnett.

If Mr. Sinnett had investigated first, and believed after, if he had considered the probabilities and the improbabilities, if he had inspected the rooms, he would not have been taken in so easily. I really think that we ought to consider it our duty to make sure of things before we give them out to the world as truth, and this in a special manner with regard to a new doctrine for if it is worth our while accepting it, it is certainly worth our while to look into it minutely. And in this case nothing must come in the way to stop our investigations—we must have no regard to persons or anything else, we must practically go to work until we find the truth; and I am sure that these precautions were not taken by Mr. Sinnett, or he would have

found out that the letter did not drop out of nothing but out of a trap through the ceiling above his head.

As to writing in a style absolutely different to that of Madame Blavátsky it is not likely that the said lady would make use of her own epistolary style for a subject which had as object the reformation of the human mind, the destruction of a long established belief, and the edification of a doctrine which was founded on a mysterious basis as yet unknown to the greater part of the world; the style must be adapted to what it treated of. But I think the illustration given to Mr. C. C. Massey ought to open the eyes to all blind believers and from that fact they should arrive at the conclusion that similar practices have often been repeated before, and that it is very plausible that such correspondence as mentioned in the article may have had the same origin.

Now that the use of the trap has been explained let us see for what purpose the doll was made. This was to give a convincing and material proof of the existence of the brothers, as their (*said*) invisible presence did not fully satisfy the truth seekers.

Among the many apparitions to which this doll has been instrumental I will chose one seen by Mr. Ramaswamier in December 1881, for of this I can bring personal evidence; and also because it is doubly interesting inasmuch as it bears a manifest proof of the power of deception; but as an important part of it is recorded in connection with another instance I shall make only one narrative of the two. In the "Theosophist" for December 1882, page 67, is reported an article under the heading "How a Chela found his Guru." In order to be able to make my readers thoroughly understand I ought to report the whole of this article commenting as I go along but that truly would be too tiresome, and perhaps not interesting in its details. So I shall begin at page 68, second column, last paragraph, and continue to page 69 to the end of the same paragraph.

"It was, I think, between 8 and 9 A.M. and I was following the road to the town of Sikkim whence, I was assured by the people I met on the road, I could cross over to Thibet easily in my pilgrim's garb when I suddenly saw a solitary horseman galloping towards me from the opposite direction. From his tall stature and the expert way he managed the animal, I thought he was some military officer of the Sikkim Rajah. Now I thought am I caught! He will ask me for my pass, and what business I have on the independent territory of Sikkim and perhaps, have me arrested and sent back, if not worse,

but—as he approached me, he reined the steed. I looked at and recognised him instantly . . . . I was in the awful presence of him, of the same Mahatma my own revered Guru whom I had seen before in his astral body, on the balcony of the Theosophical head-quarters! It was he, the "Himalayan Brother" of the ever memorable night of December last, who had so kindly dropped a letter in answer to one I had given in a sealed envelope to Mme. Blavatsky whom I had never for a moment during the interval lost sight of—but an hour or so before!"

Here we have a most distinct evidence of what these apparitions are. The happy "Chela" Mr. Ramaswamier says that he looked up and recognised the very Mahatma his own revered "Guru" whom he had seen in the astral body on the balcony, etc., If Mr. Ramaswamier really saw the *very identical* Mahatma, then *indeed* we must say for the truth that this phenomenon is a real one! Because the Mahatma he saw in his astral body on the balcony at the head-quarters of the Theosophical Society in Bombay, on the memorable night of December 1881 was no one else than Monsieur Coulomb with the doll's head on his own. It was *he* who dropped the letter in answer to the one sent through Mme. Blavatsky to the Mahatma as already mentioned and which letter in answer had been handed to Mr. Coulomb by Mme. Blavatsky with instructions to drop it as the carriage drove back under the portico.

Now please hear what Mr. Ramaswmier says in the article under the heading of "A Chela's reply" page 76 of the same number, 2nd column, last paragraph of the article which runs as follows; he says: "After this it would seem but natural that whenever I hear a doubter or a scoffer denying the existence of our Himalayan Mahatmas, I should simply smile in pity and regard the doubter as a poor deluded sceptic indeed."

So Mr. Ramaswamier was convinced? but what convinced him? Was it the appearance of the same Mahatma whom he had recognised to be the one he had seen in his astral body at the head-quarters of the Theosophical Society, Bombay? But this was Mr. Coulomb as I said. Then, after sifting this famous phenomenon what truth is there left of it? That Mr. Ramaswamier met a man on horse back who spoke to him in his mother tongue. Is this all we have? If so, I think it is a very poor foundation whereupon to edify such a colossal enterprise as the formation of a new belief.

The doll plays the greatest part in these apparitions, and as I have already explained, it is carried on somebody's head; but at times it is placed on the top of a long bamboo and raised to show that it is an astral body; but when the doll has not been at hand even a white cloth wrapped round the person who was to perform the Mahatma was at times used and answered the purpose.

So I have now explained apparitions and occult transmission of correspondence. I must here observe that as it was not prudent that the phenomena of the letters dropping should always take place in the same room (viz:, the guest's room) Madame thought it wise to try some other means and this was simply of pulling them down by the help of a thick silk thread—the letters being placed on trees, lamp shades, cornices, beams, edges of roof, etc; as also for the reason that by using only the string it left no trace which might compromise her.

Here I give two illustrations of this new contrivance. You will find at page 99 "Hints on Esoteric Theosophy," No. 1, Second Edition, a joint statement of a reigning Indian Prince and other reputable witnesses, which I report verbatim:—

"At a little before 6 p.m., on the evening of the 10th instant, the following phenomenon occured in our presence. Colonel Olcott was showing some of us the exact spot upon which, on the evening of the 29th January, a Brother had stood, with the moonlight shining upon his face, and returned his salute. It was in the garden of the upper terrace at the Theosophical head-quarters, and at a distance from the porch of 17 paces—as has since been ascertained by measurement. We were facing the bungalow. Madame Blavatsky sat in her chair in the porch; near her sat Mr. Bharucha, and Mr. Bhavani Rau stood leaning against the left hand pillar, Mr. Damodar was crossing from the porch to where we stood, Madame Blavatsky having asked him to go to us. Just at the moment when he had reached our group, Madame Blavastky called to him again, and all of us, except Rawal Shree Hari Singhjee, looked at him, thinking that some phenomenon might happen near his person. At that instant a white paquet, tied with a bit of green thread, fell from the air upon the garden path. The spot was, as measured, ten paces from Madame Blavatsky's chair and seven from our group. Hari Singhjee and the two gentlemen in the porch—Messrs. Bharucha and Bhavani Rau—saw it descending through the air vertically. Others heard the noise when it struck the ground. The Thakore Saheb picked it up. It was addressed to him Inside was a note merely asking him to hand over to Colonel

Olcott for mailing an enclosed sealed letter addressed to Mr. Sinnett of Allahabad. The hand-writing and cypher signature were those of the Brother who is known as Colonel Olcott's Guru. Whatever foolish theory any sceptic may hitherto have propounded about the various letters which from time to time have dropped from the air to various persons *in the verandahs and rooms* of the head-quarters buildings, is by the latest phenomenon completely refuted. For, in this instance, the letter fell vertically from the open air in a garden, while it was light enough for us to see the slightest attempt at trickery, and where—the flower garden being on a high terrace—there was no hiding place for confederates. Madame Blavatsky did not stir from her chair while the note was falling, and Colonel Olcott's back was turned, so that he did not see the phenomenon at all.

BOMBAY,
12*th February* 1882.

I saw the letter falling *vertically*.
RAWAL SHREE HARI SINGHJI RUPSINGJI of Sehore,
Cousin to H. H. The Thakore of Bhownugger.

I also saw the letter falling perpendicularly through the air. It fell, or rather struck the ground with a noise. I was seating near Madame Blavatsky at that time.
DORABJI HORMUSJI BHARUCHA.

While I stood leaning against the left hand pillar near Madame Blavatsky, I saw the letter falling perpendiculary through the air.
BHAVANISHANKAR GANESH MULLAPOORCAR.

I was present on the occasion, but was engaged in another direction when the letter in question fell, although I can certify to the correctness of the other circumstances.
K. M. SHROFF.

I saw the packet fallen, when picked up by one of the group after being told to search for it. The packet was opened, and the contents therein read inside the house by Thakore Saheb with the help of a lamp, as it was then growing dark.
KRISHNA SHASTRI GODBOLE.

I opened the letter and found the one inside as described—
DAJA RAJ THAKORE SAHIB OF WUDHWAN.
DAMODAR K. MAVALANKAR.

The letter did not fall, as it is here stated from the open air, but from a branch of a mango tree which though growing in the garden of the terrace below was not only reaching the high terrace but also dominating a part of it and some of the branches overhung where the letter fell; and any one in Bombay can ascertain by himself the truth of

this by going to the Crow's Nest bungalow where he will also find a wooden staircase close by this tree which was on this occasion the hiding place for the servant who by pulling the string which had previously been prepared on one of the branches caused the letter to fall ; as the path of the garden is parallel with the parapet of of the upper terrace where the thing took place it is very easy by counting ten paces from the middle of the porch to ascertain the exact spot on which the letter fell, as according to the statement of three witnesses it dropped vertically. Taking also in consideration that it was then growing dark all the facilities for the performance of the phenomenon were afforded.

I do not see how this last phenomenon can corroborate all the others inasmuch as the many branches of the tree offered a natural support for resting a letter and the staircase as already mentioned had made a good hiding place for the confederate. If it had been in the open sky then it might have been considered a real phenomenon but when there is anything to prop such a parcel as a letter it is more rational to believe that it rested on it than to say that it came from the air, as in the case of the lamp-shade which was instrumental of the letter falling in the open porch which is recorded in "Hints on Esoteric Theosophy" No. 1, page 101, here follows the description :—

Statement of Mr. Kavasji Mervanji Shroff, a Parsi Gentleman, and others.

On Tuesday, the 7th February 1882, at about 6 p.m., I was at the head-quarters, Breach Candy, of the Theosophical Society. The party consisted of Madame Blavatsky, Colonel Olcott, His Highness the Rajah of Wudhwan, his Minister Mr. Ganpatrow N. Land, Rawal Shree Hari Singhjee of Sehore, Mr. Dorabjee, H. Bharucha, a fourth-year medical student, and the Secretary, Mr. Damodar K. Mavalankar, and myself.

We sat in the open porch of the upper bungalow, looking out upon the ocean. The conversation related to the sad ignorance of the Aryan philosophies which prevailed among the people of India. Various remarks were exchanged, and Madame Blavatsky was speaking with some feeling about the past treatment the Founders of the Society had suffered at the hands of many who ought to have been warm friends. Suddenly she stopped, looked fixedly out into the compound, rose to her feet and then re-seated herself. She said one of the Brothers was there listening, but we could see no one except ourselves. Presently, to the great surprise and astonishment of those present, a note, darting across the open space around, came in a slanting direc-

tion and dropped on the table that stood by the Dewan Saheb. It was addressed to "all whom it may concern," and its contents referred to the subject of our conversation. Then she informed me that she had received a letter from a gentleman of Lahore. She wished, me to read that letter which could not be found in her papers. She then assured us that she still felt something more would occur. She then wished us to go to the guest-chamber inside the bungalow, but before the whole party entered, she asked the Rajah and myself first to go into the room with a lamp—it was now dusk—and to examine the place thoroughly. We did so, and were satisfied that no one from outside could possibly have any communication. The wooden ceiling of the room was perfectly intact. The windows and doors were closed fastened. After our careful examination was over and we had satisfied ourselves that everything was right, she directed the whole party to enter the room, and the only remaining open door was also shut. The party stood around a table on which I had placed the lamp. She then asked us to form a ring, each held the hand of one standing by him, so not one of the party had his hands free. We stood still in that posture for perhaps a minute, when, to our great amazement, there dropped a letter addressed in my care to the active members of the Theosophical Society. The envelope contained the missing Lahore letter above referred to, and a separate note of a full page written in a red crayon in a large bold hand, and also quoting expressions that had just fallen from us in the porch outside. The letter descended from above us fluttering in the air and dropped at the foot of one of our party. We all agreed that even if it had been desired there could by no possibility have been any trick of hand in this case.

K. M. Shroff.

We certify to the correctness of the above statement.

Daji Raj Thakore Sahib of Wudhwan.

Rawal Shree Hari Singhji Rupsinghji, of Sehore, Cousin to H. H. The Thakore of Bhownugger.

Gunputrow N. Land

Karbhari of Wudhwan

Dorabji Hormusji Bharucha, Student, Grant Medical College.

Damodar K. Mavalankar.

The explanation of the first phenomenon is this: A common frame of a hanging lamp with its shade was suspended in the middle of the porch, on this shade was lying the letter which by the means of a string running from the shade to the roof of this porch and from there through the venitians of the occult room was by the servant pulled from there.

Now as it will be seen the first part of this statement would infer that the brother was present listening to the conversation; that he was then invisible to all but Mme. Blavatsky, and that he caused a letter invisibly written upon invisible paper to become tangible upon its falling down. In this I need give no further comment than I have already done for that was the way in which the phenomenon took place; and as to the second part of the statement which refers to the missing letter of Lahore brought back in an occult manner I think that the long explanation I have given in Mr. Sinnett's case ought to suffice to understand how it was done and by what means. The disappearing and reappearing of the letter is still more easily explained; the letter could not be among her papers because it was already in the trap with the other letters previously prepared of course referring to the conversation held before and that the said conversation was entered into in order to give the coming letters an appearance of real occult origin. As to the preparations and precautions taken of inspecting the room and forming a circle by joining hands, this throws more discredit upon the genuineness of the phenomenon than otherwise.

Now having given to my readers as clear an explanation as I could of how the greater part of the phenomena which took place at head-quarters, Bombay, were done, I think I may introduce to the public a para. by Colonel H. S. Olcott in "Hints on Esoteric Theosophy" No. 1, page 96, which, I think, will show to every reasonable person that the very fact of Colonel's rejecting the possibility of machinery confirms their existence; here follows the para:—

"The Brothers mainly appear where we are, simply because *there* they have the necessary conditions. Our houses wherever we make a head-quarter, are certainly prepared not with machinery, but with a special magnetism. The first thing the Brothers do when we take up a new residence is to prepare it thus, and we never take a new house without their approval; they examine all we think of taking, and pick out the one most favorable. Sometimes they send every one of us out of the house if they desire to specially magnetise the place."

With regard to the Brothers sending us all out from the house as the text says, the reason of this order which is always pronounced through their medium Mme. Blavatsky is still more easily explained. If these injunctions were not

given how could things be prepared ? The long ladder must be got in, and placed to the opening on the ceiling to go and put the letter in the trap, pass the string in the guiding rings, try how it works. All this demands privacy. And again how could Koot-Hoomi be taken out of the box to examine the damage made to his head from the last exhibition if people are not sent out of the apartment. How could the head of the beloved Mahatma be tried on, to see if he looks like the real Koot-Hoomi or whether like the *Ghost of Banquo?* We must admit that all these precautions are indispensable. As to the choice of the houses made by the Brothers, I have already given part of a letter from Madame which refers to it, consequently I need not tire my readers by quoting it again. As to what has been the motive of Colonel Olcott in writing such a para. as the one referred to is easily understood and leads one to think that the first impression which occurred to Col. Olcott was that the opinion of serious people would be that these phenomena were performed by the means of some apparatuses ; but his bigotry and blind faith in this new doctrine forbad him to say that which intuition had dictated to him, and he preferred accepting a theory which will bear no testing, to a rational certainty.

Now, lest my readers should think that the statement of alleged phenomena and apparitions which I have made has no legitimate ground and is of my fabrication for the sake of slandering Madame Blavatsky or injuring her cause, I think it right that I should give unimpeachable proof by the following letters which distinctly show the non-existence of her Mahatmas and what their occult correspondence is.

LETTER I.

My dear Mme. Coulomb, [Simla.]

I am obliged to remain till the 25th of October as I can make 200 rupees offered me by the Foreign Office for translating a book of Russian statistics. Say so to Damodar.

Don't give yourself the trouble of setting the house, when I leave here I will have to stop at various places as I promised to pay visits to several persons and have to see some fellows on my way back. I may be detained till end of November. I cannot go to Ceylon now. In January I will go to Calcutta to Mrs. Gordon to establish a branch and I want Olcott to come back and go together to Bombay again together from Calcutta. I may not go to Ceylon before the spring.

Say to Damodar his idea of establishing head-quarters at

Simla is absurd. He must have been influenced by Mr. Home (magnetically) as it is Mr. Hume's hobby. If I change my head-quarters—and we have to do it—for I hate Bombay—I will have head-quarters at Calcutta and Ceylon going to Simla every summer for two or three months. The rent here for a cottage of three rooms is 2,000 rupees! and everything dear in proportion. Hume and Domodar are both crazy.

Oh mon pauvre Christofolo !* Il est donc mort et vous l'avez tué ? Oh ma chère amie si vous saviez comme je voudrais le voir revivre !

.....

Ma bénédiction à mon pauvre Christofolo. Toujours à vous,

H. P. B.

Oh my poor Christofolo ! He is dead then and you have killed him ? *Oh my dear friend* if you only knew how *I* would like to see him revive ?

.....

My blessing on my poor Christofolo. Ever yours,

H. P. B.

LETTER II.

Mes chers Amis,

Au nom du ciel ne croyez pas que je vous oublie . Je n'ai pas le temps matériel pour respirer—voilà tout ! Nous sommes dans la *plus grande crise*, et *je ne dois pas* PERDRE LA TETE.

Je ne puis ni ose rien vous écrire. Mais vous devez comprendre qu'il est *absolument nécessaire* que quelque chose arrive à Bombay tant que je suis ici. Le Roi et Dam. *doivent* voir et recevoir la visite d'un de nos Frères et—s'il est possible que le premier reçoive une lettre que j'enverrai. Mais les voir il est plus nécessaire encore. Elle devrait lui tomber sur la tête comme la première et je suis en train de supplier "Koothoomi" de la lui envoyer. Il doit battre le fer tant qu'il est chaud. Agissez *indépendamment* de moi, mais dans les

My Dear Friends,

In the name of heaven do not think that I have forgotten you. I have not even time to breathe —that is all ! We are in the *greatest crisis* and *I must not* LOSE MY HEAD.

I cannot and dare not write anything to you. But you must understand that it is *absolutely necessary* that something should happen in Bombay while I am here. The King and Dam. *must* see one of the Brothers and receive a visit from him, and, if possible, the first must receive a letter which I shall send. But to see them [the Brothers] is still more necessary. The letter must fall on his head like the first, and I am begging Koothoomi to send it to him. We must strike while the iron is hot. Act *independently* of me but in the habits and customs of the

* "Christopholo" was our 'occult' name for the doll (Koot Hoomi); I had burnt him in a fit of disgust at the imposture.

habitudes et customs des Frères S'il pouvait arriver quelque chose à Bombay qui fasse parler tout le monde—ce serait merveilleux. Mais quoi ! Les Frères sont inexorables. Oh cher M. Coulomb, sauvez la situation et faites ce qu'ils vous demandent.

.....

J'ai la fièvre toujours un peu. On l'aurait à moins ! Ne voilà-t-il pas que Mr. Hume veut voir Koothoomi *astralement* de loin, s'il veut, pour pouvoir dire au monde qu' *il sait* qu'il existe et *l'écrire* dans tous les journaux car jusqu'à present il ne peut dire qu'une chose c'est qu'il *croit* fermement et positivement mais non qu'*il le sait* parcequ'il l'a *vu de ses yeux* comme Damodar, Padshah, etc. Enfin en voilà d'un problème !

Comprenez donc que je deviens folle, et prenez pitié d'une pauvre veuve. Si quelque chose *d'inoui* arrivait à Bombay il n'y a rien que Mr. Hume ne fasse pour Koothoomi sur sa demande. Mais K. H. ne peut pas venir ici, car les lois occultes ne le lui permettent pas. Enfin, à revoir. Ecrivez moi.

à vous de cœur,
H. P. B.

Demain je vous enverrai les deux lettres. Allez les chercher à la poste à votre nom, *E. Cutting = Coulomb.*

P. S.—Je voudrais que K. H. ou quelqu'un d'autre se fasse voir avant le reçu des lettres !

Brothers. If something could happen in Bombay that would make all the world talk it would be grand. But what ! The Brothers are inexorable. Oh dear M. Coulomb save the situation and do what they ask you.

I am always feverish. How can it be otherwise ! Imagine ! Mr. Hume wants to see Koothoomi *in his astral form* at a distance, so that if he complies (with his request) he may be able to say to the world that *he knows* he exists, and *to write it* in all the papers ; for at present he can only say one thing, viz.—that *he believes* firmly and positively, but not that *he knows it* because he has seen him *with his own eyes*, as Damodar, Padshah, etc., have. Now then, there is a problem !

Understand then that I am going mad and take pity on a poor widow. If something *unheard of* should take place in Bombay, there is nothing that Mr. Hume would not do for Koothoomi on his demand. But K. H. cannot come here, for the occult laws do not permit him to do so. Good-bye. Write to me.

Heartily yours,
H. P. B.

I will send you the two letters to-morrow. Go and ask for them at the post office in your name, *E. Cutting = Coulomb.*

P. S.—I wish K. H. or some one else would make his appearance before the receipt of the letters !

LETTER III.

Ma chère Amie,

Je n'ai pas une minute pour répondre. Je vous supplie faites parvenir cette lettre (here enclosed) à Damodar *in a miraculous way*. It is *very* important. Oh ma chère que je suis donc malheureuse ! De tous côtés des désagréments et des horreurs.

Toute à vous,
H. P. B.

My dear Friend,

I have not a minute to reply. I beg you to send this letter (here enclosed) to Damodar *in a miraculous way*. It is *very* important. Oh my dear how unhappy I am ! on every side unpleasantness and horror.

Yours entirely,
H. P. B.

LETTER IV.

Darjeeling.

Ma chère Amie,

Vous vous plaignez de ce que je ne vous écris jamais et voilà deux lettres que je vous écris sans que vous me répondiez. Je vous envoie un télégrame reçu de Subba Rao. Comme vous voyez il m'écrit que la maison est achetée et me demande quand je viens. Dites au Colonel je vous prie qu'il se prépare et ne fasse pas l'imbécille en répondant qu'il n'a "rien à faire avec cela" il a pris feu et offense où il n'y avait pas plus d'insulte que sur la main, et maintenant il boude. Dites lui que s'il me joue ce tour je ne reviendrai *pas du tout* et voilà.

Baboula est à peine convalescent. Pauvre garçon il a manqué de mourir et voilà un mois qu'il est tombé malade et c'est maintenant seulement que je vois comme il m'est nécessaire et utile. Allez j'ai joliment souffert toute seule et malade comme je suis. Il fait un froid de chien ici. Je pars dans trois jours. Je ferai

Darjeeling.

My dear Friend,

You complain of my never writing to you and I have already written you two letters without you having answered me. I send you a telegram which I have received from Subba Rao. As you see he writes me that the house is bought, and asks me when I am coming. Tell Colonel I beg you to get ready and not to make a fool of himself by saying that he has "nothing to do with that" he has fired up and taken offence at nothing, and now he sulks. Tell him that if he plays me this trick I shall not return at all,—there now !

Baboula is hardly convalescent. Poor boy he was on the point of death and it is now a month since he fell ill and it is only at this time that I find out how useful and necessary he is to me. I can tell you that I have suffered a great deal, sick as I am, and all alone. It is extremely cold here. I shall leave this in three days.

une visite aux Gordons à Calcutta de quelques jours, et puis je vais à Allahabad chez Sinnett. Le petit est un vrai bijou mais le grand est un imbécille, jaloux, querelleur, à douter, etc.....

Dites au Colonel que quand l'affaire sera baclée (de la maison) que je reviendrai à Bombay.....

.....

Veuillez O Sorcière à mille ressources demander à Christofolo quand vous le verrez de transmettre la lettre çi incluse par voie aérienne astrale ou n'importe comment. C'est très important. A vous ma chère, Je vous embrasse bien.

Yours faithfully,
LUNA MELANCONICA.

Je vous supplie FAITES LE BIEN.

I shall pay a visit of a few days to the Gordons in Calcutta and then I shall go to Sinnett at Allahabad. The little one is a real jewel but the big one is an imbecile, jealous, quarrelsome and doubting, etc.....

Tell the Colonel when the business of the house shall be concluded. I shall return to Bombay.....

.....

Be good enough, O sorceress of a thousand resources, to ask Christofolo when you see him to transmit the letter herewith enclosed by an aerial or astral way, or it makes no matter how. It is very important. (My love) to you my dear, I embrace you.

Yours faithfully,
LUNA MELANCONICA.

I beg you DO IT WELL.

LETTER V.

Ma chère Madame Coulomb,

Il m'est impossible d'envoyer cela *poste restante* car je crois que Mr. Hogg *sait tout ce qui se passe à la poste*, et une lettre de moi à vous p. r. provoquerait tout de suite un soupçon.

.....

Envoyez moi donc l'adresse de Mr. Coulomb à *son moulin*, le nom du propriétaire, et je pourrais adresser là. Enfin je vous envoie cela de la part d'un Mr. Henri Morel, ingénieur français. Dites que c'est des projets de machine qu'il vous envoie par mon entremise et j'écris la même chose à Damodar.

My dear Madame Coulomb,

I find it impossible to send this *poste restante* because I think that Mr. Hogg *knows everything that goes on in the Post Office*, and a letter from me to you p. r. would at once excite suspicion.

.....

Then send me Mr. Coulomb's address to *his mill*, the name of the owner of it, and I shall be able to address there. In a word, I send you this on the part of a Mr. Henri Morel, French Engineer. Say that they are plans of machinery which he sent you through me and I write the same thing to Damodar.

.....

Per l'amore de San Jinseppe fatte l'affare bene. Il y a deux lettres, et un paquet, il faut délivrer les deux à leur adresse, s'il était seulement possible de faire tomber le paquet et la lettre en même temps sur le nez du Roi, ce serait magnifique. Quant à l'autre —bah ! Je le laisse à votre discrétion.

.....

Vous voyez bien que vous êtes surveillée pas à cause de vous mais de moi que ——— doit haïr. Je sais qu'il ferait tout au monde pour nous ruiner. Fort heureusement il part, cette semaine pour Calcutta et de là en Angleterre.

.....

J'ai acheté une boite pour ———, comment vont-ils ? Je lui enverrai un de ces jours boite et lettre par lettre astrale.* Mais comment vous faire passer la boite ? Ne lui en parlez pas encore.

Toute à vous

(Signed) H. P. B.

For the love of St. Joseph do the thing well. There are two letters and a parcel, the two must be delivered to their address. If it were possible that the letter and the parcel should fall at the same moment on the nose of the King, it would be magnificent. As to the other—I do not care ! I leave it to your discretion.

You see therefore that you are watched not on account of you but on account of me, whom ———— must hate. I know he did everything in the world to ruin me. Very luckily he leaves for Calcutta this week and from there for England.

.....

I have bought a box for ———, how are they ? I shall send him one of these days box and letter by astral letter. But how to make the box reach you ? Do not speak of it to him yet.

All yours

H. P. B.

At this period having satisfied myself that neither phenomena nor apparitions were genuine I began to think more seriously on the matter, and finally one day I asked her why she did these things to which she answered as follows : "But do you know that you are a great *'Seccatura* ?' What a bigot you are ! Do not be afraid, I do no harm but on the contrary a great deal of good ; see" she added "Mr. Somebody who for eight years was careless of his wife and child, by this means has been brought back to the fold, and now as you see him he cares for both, and moreover the same gentleman who before joining the Society was so proud and so hard with the natives now shakes hands with them and even remains in their company." And she related to me many instances of good results from such foolish practices. I must

* I suppose she means astral ways.

say that I like to see good done, but I confess that I could not understand how people of sense could believe in such stuff and how they could accept such doctrines which are so much at variance with the known laws of nature—this is blind belief and not investigation after truth. However if a phantom is sufficient to make a man change his conduct from bad to good, then, I say Hurrah to Koot-Hoomi, Moria and all the host of the Himalayan brothers.

Be this as it may, the truth is that through these ridiculous contrivances I really saw some good done; I will give an instance which happened under my eyes; a young Hindoo gentleman who, according to Madame Blavatsky's statement, had behaved most shamefully and had by his behaviour destroyed conjugal peace had by these fictitious means been brought to confess, to repent, and indeed I have seen him very good and well behaved; (I know the parties very well).

So far as the natives were concerned I did not mind because Madame had told me that they believed in these things, and that the Mahatmas and their wonderful power was part of their belief. But I must say that when the turn came to the Europeans I did not like it, and had I not feared to do more harm than good, I certainly would have warned them of the deceit, but as I was shown to every one in the light of an intolerant bigoted Christian no one would have listened to me if I had done so, as it finally came to be. This opinion of mine was also founded on the following paragraphs of a letter of Madame to me which I here report:

Car, sachez le bien, et je l'ai dit à Mr. Coulomb au chemin de fer. Pour les forcer à *me tourner le dos* il vous faudrait plus que l'exhibition d'un mannequin. J'ai mille cordes à mon arc et Dieu lui même ne pourrait ouvrir les yeux à ceux qui croient en moi.

.....

Si vous n'êtes pas aussi aveugle que de ne pas voir que même me feriez vous le plus grand mal en votre puissance—et vous savez ce que c'est—vous ne changeriez pas ma position

For, mark it well, and I have said it also to Mr. Coulomb at the railway station. To force them *to turn their back upon me* will take more than the exhibition of a puppet. I have a thousand strings to my bow and God himself could not open the eyes of those who believe in me.

.....

If you are so blind as not to see that even if you were to do me the greatest injury in your power—and you know what it is—you would not change my position of an inch; but that I

d'un pouce ; que je pourrais perdre des P—et B—*Jamais* ni le C—ni D— ni S— ;

should ever lose P—and B— *never*, neither the C—nor D— nor S— ;

And likewise on a letter of Colonel Olcott from Colombo here inserted :—

COLOMBO, *Sunday, 25th September.*

My dear Mme. Coulomb,

.....

Another request I have to make ; kindly abstain from talking about us and our religious views with the Rev. Mr. Bowen, who is, notwithstanding all his personal merit, our bitter enemy ; and with the young men in the house—Padshah and Damodar—with whom you never can agree on religious subjects. You are entitled to your own opinions, just as we are, but why make strife and trouble in the house to no purpose ? I would also, if I were you, avoid discussing the Society with any outsider, no matter whom ; for it looks bad that one so intimately connected with us as yourself should be thought to be so totally at variance with the views and objects of the Society's Founders. Pardon the plain speaking of a friend.

I most sincerely hope that by this time Mr. Kassender has come to a just arrangement with your good husband.

Faithfully yours,

(Signed) H. S. OLCOTT.

Mme. Coulomb.

Now I am happy to say that I am a Christian but neither intolerant nor bigoted for I consider these two extremes, unchristian indeed. However such was our position—and although it was very painful to have to keep silent yet we now thought that there was no harm. But let me continue my narrative.

After the founders of the Theosophical Society had visited Madras and established a branch there, the Theosophists volunteered (if I am well informed) to subscribe funds for the purchase of a bungalow. On the 8th June 1882 the day of their return from the Madras trip, Madame told me that she had made up her mind to go and settle in Madras as all the members of the Society there had expressed the desire of having this honor. On the 16th of the same month she left again to go to Baroda where she had been invited ; sometime after her return to head-quarters—Babajee, known also as Deb and sometime as Dharbagiri Nath, was sent on a mission to the Northern Provinces for the edification of some unbeliever or some cooling-down Theosophist. He was to

make his first appearance dressed in an elegant Tibetan costume—it consisted of a pair of blue trowsers, a blue figured silk jacket lined and bordered with deer skin fur, a waistcoat of blue satin almond checked, with little flowers in the middle and all ornamented with little buttons, a yellow cotton satin blouse with very wide sleeves all buttoned up, which he wore under the jacket, a small round cap of figured orange silk bordered with the same fur and a pair of boots, Hungarian fashion, all laced up. In this attire Mr. Deb started for his mission to the Northern Provinces; here I leave him and will pick him up again by-and-by.

Now Madame Blavatsky, considering it necessary (I suppose), to revive the sinking faith of her votaries, decided upon leaving for Darjeeling, there to try "to make the world talk," as she expresses herself sometimes; so after some preparations she started accompanied by Mr. R. Casava Pillai of Nellore. This gentleman was employed in the Police of Nellore (I think he was an Inspector). Before he left he had his costume made consisting of a yellow cotton satin blouse, a cap of the same shape as that of Mr. Deb, a pair of top boots and a pair of very thick cloth trowsers—when all was ready they started very quietly and Madame begged us not to say to any one that she had left; this was to give the thing a mysterious appearance as usual.

Shortly after Madame had left Bombay, Mr. Ramaswamier, the happy *Chela who found his Guru*, and of whom we have already spoken at length, arrived at head-quarters; he also had his pilgrim's garb made by the same tailor and started to join Madame. There is nothing interesting in all these details but I have given them for the sake of exactitude and because some one in the Northern Provinces may at that very date have received some mysterious visitor dressed in blue silk, etc., according to the description and giving himself as a Chela come from the Masters. I mention Mr. R. Casava Pillai because he is to be traced later and Mr. Ramaswamier I mention because I hope to be soon able to sketch the aura of the Mahatma he met on horseback on the territory of Sikkim. Both on the way and at her arrival at Darjeeling Madame Blavatsky had to meet with difficulties and trouble and the greatest of all was the illness of her faithful servant Baboula; had it not been so we would have heard more astounding feats from there; however Mr. Ramaswamier's finding his guru was no small thing.

Here I think we may pick up Mr. Deb whom after his

mission was over, the blessed Mahatmas transformed into somebody else; he stayed at Darjeeling with the company of pilgrims and used to go with Mr. Casava Pillai to drink the water of the stream at the foot of the mountain. So Mr. Deb and Mr. Casava Pillai were friends; Mr. Deb soon left the party and came to head-quarters. When I saw him I cheerfully went to shake hands as I had always done, and he withdrew, pretending that he did not know who I was. What this meant I need not say, necessity obliged him to be somebody else so from Deb he has since been called Babajee and the comedy which he had played me of being somebody else he played with others afterwards—both Natives and Europeans.

The band of pilgrims left Darjeeling accompanying Madame Blavatsky home and the new orders fresh from the Himalayan Brothers were that those who had been of the party were not to shake hands with any body except Madame. All these foolish eccentricities disgusted us so much that we decided to remain in Bombay where we had some very good friends who kindly offered to help us and to give us a home —but Madame Blavatsky and Colonel insisted that we should go to Madras. Madame told me: "Come, do not be foolish, come to Madras there you will be very well; you can have dogs, chickens, ducks, horses, all the animals in creation if you like; there is a beautiful river, Mr. Coulomb can fish and amuse himself—you will not be well at ——————; I am sure you would soon wish to leave, and then another thing I am in want of you." So with all this we allowed ourselves to be persuaded and started with them for Madras.

We left Bombay on the 17th December 1882 and arrived here in Madras on the 19th. The Bungalow answered Madame's description, the river was there and the fish too; animals were granted me to my great satisfaction and I thought I might try and be happy. But there is no peace for the wicked, says Isaiah, no more there was any for the Coulombs!

Although the main-bungalow was very spacious yet the apartment that Madame had chosen on the upper story had only one large room, a bath-room and the rest above the bungalow was left as terrace.

As Madame found this accommodation too small for her, she asked Mr. Muttuswamy Chettier's sons to get masons to build a small room which is at present known as the Occult room, this was built on part of the terrace which

faced Baboula's sleeping place and while this work was going on Madame thought of all the contrivances that might prove useful for the occultism, such as how to utilize the windows now rendered useless by the new arrangement. The one which gave light to Baboula's sleeping place and passage was to be turned into a book-shelf which is the present one with the looking-glass door. One of the two windows of the large room which before looked on the terrace was bricked up, the other was turned into the door, through which they now go from Madam's dining room into the occult one. I beg my readers to take notice of the window which had been bricked up in the large room because it is from this that the Mahatmas were pleased to show a great many instances of their power. This done, Madam's energetic and never resting mind began to think what might be done to establish a permanent apparatus for the transmission of the occult correspondence, more expeditious and less troublesome than the ladder and the trap. At first she thought of utilizing a cabinet made by Mr. Wimbridge and indeed for a short time she did use it. She lined it with yellow satin, put the two pictures of the alleged Mahatmas inside it with some other ornaments ; but as at the back of this there was no possibility of making a hole and the panels were not made to slide but fixed, Madame decided upon making a new one, and to have it placed in the new room at the back of the window, which had been bricked up. To carry out her plan she asked me if I would drive into town to Mr. Deschamps and order a nice cabinet made of black wood, or at least black varnished. She gave me a plan of it which had been drawn by her and Mr. Coulomb. I went to Mr. Deschamps and ordered the cabinet which took about eighteen days to make. This was not of black wood *i.e.*, ebony, but cedar wood black-lacked.

Madame was in this great hurry because Mr. Sinnett was expected to come and spend a short time at head-quarters in company with his wife and child on their way to England.

As soon as Mr. Deschamps sent the cabinet, which is known under the name of shrine, it was measured on the spot where it was intended to remain. Now this shrine had three sliding panels at the back, made on purpose to be taken out and slid back when neccessity demanded it ; the middle one of these panels was pulled out of its groove and sawn into two, because by pulling the panel up all one piece it would have shown, notwithstanding the many folds of

muslin which hung in festoons over the shrine. After sawing this panel as I said the lower part was put back into its groove and to the top piece was nailed a bit of leather by which the servant could have a strong hold to pull it up easily. This done it was placed against the wall once more, the half panel was lifted up, and the measure of the hole into the wall was taken; a few knocks with a hammer and chisel made a small breach of about 7 or 8 inches in length and 5 or 6 in breadth quite sufficient to permit an arm to pass; this done the shrine was finally fixed. At the back of this cabinet against the wall of the bricked window already mentioned, was placed the "armoire à glace" (glass almirah) which Madame brought with her from Bombay. In this almirah sliding panels were made corresponding with the hole so that when the panel of the shrine and that of the almirah were both pulled open one could see from Mme's present dining-room through the hole into the occult room; the doors of the shrine being of course opened.

I shall not tire my readers by mentioning what kind of correspondence was transmitted through this channel at the time of Mr. Sinnett's stay at the head-quarters because neither myself or my husband lent a hand in such transmission on that occasion; but I shall have to speak of the apparition which Mr. Sinnett saw on the terrace of Colonel Olcott's bungalow and for precision's sake it behoves me to give here a short description of what took place on the arrival of Mr. Sinnett at head-quarters. I do not know what the previous conversation can have been between this gentleman and Madame Blavatsky; but the result was that Madame told me; "What are we to do now? Mr. Sinnett wants to go and sleep in Colonel's bungalow." To this, I answered that I was very sorry because I knew that Colonel did not like any one to occupy his rooms—but Madame said: "he wants to go there because he expects a visit from the Mahatma;" I shrugged my shoulders and told the servant to remove the trunks in the said bungalow. A little later in the day, she asked me to go upstairs; I went; "Come here," she said, "see Mr. Sinnett, would go into the Colonel's bungalow to sleep, because, as I told you, he expects a visit from the Mahatma. Do you think it would be possible for Mr. Coulomb to go quietly in the night and through the window close to his bed pass a letter and go away, or even show himself at a distance? Mr. Sinnett would never dare to move if I tell him not." I answered that I would ask

my husband, but that I was sure he would not do it, because Mr. Sinnett was not a simpleton, he might go after the apparition and find out what it was and then what would become of you? I told my husband and he refused point blank, saying that, he would not do it. Whether any one else did it instead, or not, this I could not say; but what I can affirm is that Mr. Sinnett did not stay very long in the bungalow and I heard him say that it was no use staying there any longer. A few days after this Madame asked to have Koothoomi shown on Colonel's bungalow. Baboula, Madame's servant, took the Christofolo all wrapped up in a shawl and with Mr. Coulomb went all along the compound on the side of the swiming bath to the end of the *pasture*, returning in a straight line back to Colonel's bungalow up to the terrace where it was lifted up and lowered down to give it a vapoury appearance. I went up to Madame to say that all was ready, and found her at the window in company with Mr. and Mrs. Sinnett looking through an opera glass; I was very much annoyed that she should be so imprudent,—but this is her nature. Another day, she asked that the Mahatma should be taken on the island in the middle of the river opposite the main bungalow. It was found impossible to oblige her this time, because the tide was high and the moonlight as bright as day; so that the servant who had to carry the bundle could not cross the river,—consequently the apparition did not take place to Madame's great annoyance because she had already invited Mr. and Mrs. Sinnett to go up and see. Sometimes after they had left for England, Madame Blavatsky with a view to remove any suspicion that might have arisen in her visitors at seeing letters, flowers, foliage, etc., appear always through the same channel, namely the shrine, ordered other sliding pannels to be made in the same occult room; the window in the passage was now turned into a cupboard, the glass door of the almirah was taken away and placed as door to it, as it can be still seen (I suppose); and is the very identical one through which Colonel Olcott received the two Chinese vases in the way explained later on; I must here say that this cupboard has a double back, the one which is seen in the passage immediately at the top of the stairs facing Baboula's sleeping place which is simple shutters painted grey. The inner back or double one inside the cupboard in the occult room is of teak-wood not painted and not varnished but planed. In this are the sliding panels which admit not

only a hand but even a person to go through if opened wide. It is very complicated because besides sliding a little in the frame it works on hinges thus leaving a larger aperture.

Now returning to the shrine where so much occult correspondence was going on, I shall say that a little later on Mme. Blavatsky fearing to be asked by some one to have the almirah removed to inspect the back of it, devised means which she said would do away with all danger of being discovered. So she asked my husband to give orders to the carpenters to make a sham door of solid boards of teak-wood composed of four panels one of which, when unfastened, could be slid off about ten inches, through which the hand and arm could easily pass and this was of course in a straight line with the hole in the wall and the sliding panel at the back of the shrine. This apparatus of the sham door served very well for some time and many astounding phenomena were performed through it.

About this epoch General and Mrs. Morgan had given Madame an invitation to go to Ooty as she was suffering very much from the heat in Madras; before leaving she devised the plan that a phenomenon should take place in her absence. This was that in presence of Mr. R. R. D. B. a saucer should fall from the shrine and break and that a second one should appear through the occult channel already described. She took also the precaution to say; "that if I wrote to her on the subject I was to be careful of what I said. She started for Ooty and when there, she sent the following letter.

13 Juillet

Cher Marquis,

.....

Montrez ou envoyez lui le papier ou le slip (le petit sacristi pas le grand, car ce dernier doit aller se coucher près de son auteur dans le temple mûral) avec l'ordre de vous les fournir. J'ai reçu une lettre qui a forcé notre maître cheri K. H. d'écrire ses ordres aussi à Mr. Damodar et autres. Que la Marquise les lise. Cela suffira je vous l'assure. Ah si je pouvais avoir ici mon Christofolo chéri !

13th July

Dear Marquis

.....

Show or send him [Damodar] the paper, *i.e.*, the *slip* (the small one not the large one for this latter must go and lie near its author in the mural temple) with order to supply you with them. I have received a letter which has obliged our dear master K. H. to write his orders also to Mr. Damodar and the others. Let the Marquise read them. That will be enough I assure you. Ah if I could only have my dear Christofolo here !

Cher Marquis—Je vous livre le destin de *mes enfants*. Prenez en soin et faites leur faire des miracles. Peut être il serait mieux de faire tomber celui-ci sur la tête ?

H. P. B.

Cachetez l'enfant après *l'avoir lu*.

Enregistrez vos lettres s'il s'y trouve quelquechose—autrement non.

Dear Marquis—I leave the fate of *my children* in your hands. Take care of them and make them work miracles. Perhaps it would be better to make this one fall on his head ?

H. P. B.

Seal the child after *reading it*. Register your letters if there is anything within—otherwise, never mind.

After the perusal of this letter my readers will, I am sure, consider any comment on its contents quite useless for by this it is clearly seen how the occult letters, which were her children, were wont to be transmitted and how she missed her dear Christofolo—*alias* K. H.

I shall produce several letters all of which are chiefly to prove how the phenomena were performed and the correspondence transmitted. There is one which refers to the projected phenomenon of the saucer.

Ma bien chère Amie,

Vous n'avez pas besoin d' attendre l'homme "Punch." Pourvu que cela soit fait en présence de personnes qui sont respectables *besides* our own familiar *muffs*. Je vous supplie de le faire à la première occasion.

Tell Damodar please, the "Holy" whistle breeches, and St. Poultice that they do not perfume enough with incense the *inner* shrine. It is very damp and it ought to be well incensed.

My very dear Friend,

You need not wait for the man "Punch." Provided the thing takes place in the presence of repectable persons *besides* our own familiar *muffs*. I beg you to do it the first opportunity.

H. P. Blavatsky.

This also speaks for itself and it is a distinct proof that the phenomena did not take place in an occult way but by the help of friends.

The following is with reference to a slip of paper which

was to be placed in the saucer which was to appear as if repaired by the Mahatma.

Cher Monsieur Coulomb,

C'est je crois cela que vous devez avoir. Tâchez donc si vous croyez que cela va reussir d'avoir plus d'audience que nos *imbéciles domestiques* seulement. Cela mérite la peine—Car la soucoupe d'Adyar pourrait devenir historique comme la tasse de Simla. Soubaya ici et je n'ai guère le temps *d'écrire à mon aise*, à vous mes honneurs et remercîments.

(Signed) H. P. B.

Dear Monsieur Coulomb,

This is what I think you ought to have. Try if you think that it is going to be a success to have a larger audience than our *domestic imbeciles* only. It is well worth the trouble: For the Adyar Saucer might become historical like the Simla cup. Soubaya is present and I have hardly time *to write at my ease*. My Salaams and thanks to you.

H. P. B.

In order to be exact let me report the contents of the slip of paper above mentioned which is worded as follows:

"To the small audience present as witness. Now Mme. Coulomb has occasion to assure herself that the devil is neither as black nor as wicked, as he is generally represented. The mischief is easily repaired.——K. H."

The phenomenon Madame Blavatsky so anxiously desired to be performed, the beloved Masters seems to have reserved for the very earnest theosophist General Morgan of Ooty; because really no one came to head-quarters before this Gentleman's visit was announced by the following letter so it was done for his edification, here is the letter:

Vendredi.

Mes chère Madame Coulomb et Marquis,

Voici le moment de nous montrer ne nous cachons pas. Le général part pour affaires à Madras et y sera lundi et y passera deux jours. Il est Président de la Société ici et veut voir le shrine. C'est probable qu'il fasse une question quelconque et peut être se bornera-t-il à regarder. Mais il est sûr qu'il s'attend à un phénomène car il me l'a dit.

Friday.

My dear Madame Coulomb and Marquis,

This is the moment for us to come out—do not let us hide ourselves. The general is leaving this for Madras on business. He will be there on Monday and will remain there two days. He is President of the Society here and wishes to see the shrine. It is probable that he will put some question or perhaps he may be contented with looking. But it is

Dans le premier cas suppliez K. H. que vous voyez tous les jours ou Cristofolo de soutenir l'honneur de famille. Dites lui donc qu'une fleur suffirait, et que *si le pot de chambre cassait* sous le poids de la curiosité il serait bon de le remplacer *en ce moment.* Damn les autres celui là vaut son pesant d'or. Per l'amor del Dio ou de qui vous voudrez *ne manquez pas cette occasion* car elle ne se répétera plus. Je ne suis pas là, et c'est cela qui est beau. Je me fie à vous et je vous supplie de ne pas me désappointer car tous mes projets et mon avenir avec vous tous—(car je vais nvoir une maison ici pour passer les six mois de l'aunée et elle sera à moi à la Société et vous ne souffrirez plus de la chaleur comme vous le faites, si j'y réussis.)

. . . . . .

Voici le moment de faire quelque-chose. Tournez lui la tête au général et il fera tout pour vous surtout si vous êtes avec lui au moment du Christophe. Je vous envoie *un en cas*—e vi saluto. Le Colonel vient ici du 20 au 25. Je reviendrai vers le milieu de Septembre.

à vous de coeur,
LUNA MELANCONICA.

•

J'ai dîné chez le Gouverneur et son le Aide-de-Camp. Je

certain that he expects a phenomenon for he told me so. In the first case beg K. H. whom you see every day, or Cristofolo, to keep up the honour of the family. Tell him that a flower will be sufficient, and that *if the pot breaks* under its load of curiosity it would be well to replace it *at once.* The others be damned, this is worth its weight in gold. For the love of God—or of any one you please do not miss this opportunity for we shall never have another. I am not there and that is the beauty of the thing. I rely on you and beg you not to disappoint me, for all my projects and my future depend on you—(for I am going to have a house here where I can spend six months of the year and it shall be *mine* for the Society and you shall no longer suffer from the heat as you do now, but this if I succeed.)

. . . . . .

This is the proper time to do something. Turn the general's head and he will do anything for you, especially if you are with him at the same time as Christophe. I send you a possible requisite [*lit.*—an "in case of"—a letter from the Mahatma in case the general should want a reply.]—I wish you good bye. The Colonel will be here from the 20th to the 25th. I shall return about the middle of September.

Heartily yours,
LUNA MELANCONICA.

I have dined with the Governor and his principal Aide-

dîne ce soir chez les Carmichaels. Elle *est folle pour moi*. Que le ciel m'aide !

de-Camp. This evening I shall dine with the Carmichaels. *She is mad after me*. May heaven help me !

Here I report the "*en cas*" mentioned at the end of this letter, which was meant to be put in the shrine in answer to any letter the general might have placed in it :

"I can say nothing *now* —— and will let you know at Ooty."

(Signed) K. H.

"General Morgan."

As soon as the phenomenon took place General Morgan signed his name as witness on the slip of paper which was found in the saucer which had been replaced through the hole; then I followed the advice which Madame had given to me before leaving—that is to be prudent as to what I wrote concerning the matter; here is what my letter contained :

ADYAR, 13*th August*, 1883.

MY DEAR FRIEND,

"I verily believe I shall go silly if I stop with you. Now let me tell you what has happened. On my arrival home I found General Morgan sitting down in that beautiful office of ours, talking with Damodar and Mr. Coulomb. After exchanging a few words I asked whether he would wish to see the "Shrine," and on his answering in the affirmative, we went upstairs, passing on the outside, on account of the furniture of your sitting room being heaped up to block the doors and prevent thieves breaking in. The General found the portraits admirable, but I wished I had never gone up, because on my opening the "Shrine," I, Madame Coulomb, who never cares either to see or to have anything to do in these matters, as you well know, must needs go and open the "Shrine" and see before her eyes and through her fingers pass, the pretty saucer you so much cared for. It fell down and broke in 20 pieces. Damodar looked at me, as much as to say, "well you are a fine guardian." I, trying to conceal my sorrow on account of General Morgan's presence took the *débris* of the cup and put them in a piece of cloth which I tied up and placed it behind the silver bowl. On second consideration I thought I had better take it down again and reduce it in powder this time. So I asked Damodar to reach it for me, and to our unutterable surprise the cup was as perfect as though it had never been broken, and more, there was the enclosed note——

"To the small audience present as witnesses. Now Madame "Coulomb has occasion to assure herself that the devil is neither

"as black nor as wicked, as he is generally represented. The "mischief is easily repaired.—K. H."

to which the General added the few lines and signed as an eye witness. Now make what you like of this, but I say that you have dealings with *old nick*, etc."

Yours ever affectionately,

E. COULOMB.

As the next phenomena of which I wish to speak is connected with an occurrence which took place before Madame left for Ooty I shall have to mention this before I relate the phenomenon.

Mr. Srinivasa Rao, Judge of the Small Cause Court, having heard I suppose the many wonders which daily took place at head-quarters, Adyar, and of the occult correspondence which the Mahatmas were pleased to hold with those who believed in them, wrote a letter and sent it by a friend of his to Mme. Blavatsky to be put in the shrine. Madame read to me the most important part of it but as it is a very private matter it is not proper that I should print it in a book which is meant for public circulation. Now in this letter I must observe that the request contained was such as could neither be granted by the Mahatmas nor by their representative, so the only expedient left was to give good advice exhorting to patience and all other virtues which lead to perfection and which cost nothing of course. Indeed if I may so express myself I think that in this case good advice was preferable although not quite as satisfactory at the time for the disappointed person.

It was therefore considered necessary for the good of the petitioner that this beneficial practice should not be limited to once or twice; the kind Brothers kept on their consoling advice transmitting the same always through the astral wire well known to my readers and trusted to the care of their "employès" This being the case, it was very natural that Mr. Srinivasa Rao should now and then have recourse to this expedient in order to keep within the rules dictated by the Mahatmas. To this effect therefore a letter was sent as usual from Mme. Blavatsky who was at the time in Ooty to us, the letter is the following: —

La poste part ma chère. Je n'ai qu'un instant. Votre lettre arrivée trop tard. Oui, laissez Srinavasa Rao se prosterner devant le *shrine* et s'il

It is just post time my dear. I have only an instant. Your letter arrived too late. Yes, let Srinavasa Rao prostrate himself before the shrine and

demande ou non, je vous supplie lui faire passer cette réponse par K. H. car il s'y attend; *je sais ce qu'il veut.* Demain vous aurez une grande lettre ! Grandes nouvelles. Merci.

H. P. B.

whether he asks (anything) or not I beg you to send to him this reply by K. H. for he expects something, *I know what he wants.* To-morrow you shall have a long letter ! Grand news, thanks.

H. P. B.

It is clearly seen by the above that provisos were often sent that the faithful might not fall short of advice. The note for Mr. Srinivasa Rao was worded in such a way that although it promised nothing in particular yet much in general.

Now the long expected visit of Mr. R. R. D. B. came at last, but too late to witness the wonderful phenomenon of the saucer : such is *Karma !* We have only to have that which is due to us from our previous incarnations.

This good gentleman must have been as honest before as he is now because his Karma did not permit that he should be trifled with. A letter was also destined to be the reward of his good faith but for the same reason he was not to get it. As I have till now given as many documents as I could to substantiate my statements I will also in this case give the following which proves that an enclosed letter was sent by Madame Blavatsky which was intended to be given through the occult channel to the addressee :—

Ma chère Amie,

On me dit (Damodar) que Dewan Bahadoor Ragoonath Rao le Président de la Société vent mettre quelquechose dans le *temple.* Dans le cas qu'il le fasse voici la réponse de Christofolo. Pour Dieu arrangez cela et nous sommes à cheval je vous embrasse e *vi saluto.* Mes amours au Marquis.

Yours Sincerely,
Luna Melanconica.

Ecrivez donc.

My dear Friend,

I am told (by Damodar) that Dewan Bahadoor Ragoonath Rao, the President of the Society, wishes to place something in the temple. In case he should do so here is Christofolo's answer. For God's sake arrange this and we are triumphant. I embrace and salute you. My love to the Marquis.

Yours Sincerely,
Luna Melanconica.

Write to me.

With regard to the contents of the enclosed letter I can say nothing because it is written in Sanskrit and I do not know this language. Concerning its transmission as it was ordered that it should take place ; I shall say that, as Mr. R. R. D. B. did not come to head-quarters for some time

after I had received the above mentioned, and as when he did come to put a letter inside the shrine he said that no one but an adept could answer it, I thought it would not be safe to put the Sanskrit letter and remove the one which Mr. R. R. D. B had placed in the silver bowl, because he might have asked something to which the Sanskrit letter was not the fit answer. I communicated this to my husband and he told me that for this reason, and because he did not wish to make fun with this gentleman, he would not put it, and would find some excuse to Madame for not doing so; and consequently he wrote to her that he feared the letter of Christofolo *alias* Koot-Hoomi would perhaps not coincide as an answer with the letter of Mr. R. R. D. B. which was also written in Sanskrit, he did not place it in the bowl as ordered to do; but that Mr. R. R. D. B. seeing no result to his enquiry, had gone and left his letter in the shrine saying that in case of an answer it was to be sent to him. My husband enclosed the letter which had been left, in his, to Madame asking her that in case she still wished (after having read the letter of Mr. R. R. D. B.) that my husband should place the letter of Koot-Hoomi in the shrine as an answer, to let him know by a telegram. Instead of the telegram my husband received the following letter :—

Tropo tardi! Cher Marquis, si ce que Christophe a en main eut été donné sur l'heure en réponse cela serait beau et c'est pourquoi je l'ai envoyé. Maintenant cela n'a plus de sens commun. Votre lettre m'est arrivée à 6½*h.* du soir presque 7 heures et je savais que le petit Punch venait à cinq! Quand pouvais je donc envoyer la dépêche elle serait arrivée le lendemain ou après son départ Ah! quelle occasion de perdue!

Enfin. Il faut que je vous prie d'une chose. Je puis revenir avec le Colonel et c'est très probable que je reviendrai, mais il se peut que je reste ici jusqu 'au mois d'Octobre. Dans ce cas

Too late! Dear Marquis if what Christophe has in his hands had been given in answer at the time it would have been all right, and this is why I sent it. Now it is no longer suitable. Your letter reached me at half past-six in the evening, almost seven, and I knew that the little Punch was coming at five! When could I send the telegram? It would have arrived the next day or after his departure. Ah! What an opportunity we have lost!

Let that go. I must beg a favor of you. I may return with the Colonel and it is very probable that I shall, but it is possible that I may remain here till October. In this case for the day or two that the Colonel

pour le jour ou deux que le Colonel sera à la maison il faut me renvoyer la clef du *Shrine*. Envoyez la moi par le chemin souterrain. Je la verrai reposer et cela suffit ; mais je ne veux pas qu'en mon absence on examine la luna melanconica du cupboard et cela sera examiné si je ne suis pas là. J'ai le trac. Il faut que je revienne ! Mais Dieu que cela m'embête donc que maintenant tout le monde *d'ici* viendra me voir là. Tout le monde voudra voir et—J'EN AI ASSEZ.

. . . . . .

Mais que le diable emporte je me sens malheureuse du coup manqué.

will be at home *you must send the key of the shrine to me.* Send it by the underground way. I shall know it rests and that will be enough ; but I do not wish that in my absence the Luna Melanconica of the cupboard be examined, and it will be examined if I am not there. I am in torment. I must come back. But, Heavens ! how annoyed I am that now everybody *here* will come and see me there ! Every one will want to see something and —I HAVE ENOUGH OF IT.

. . . . . .

But the devil take it I feel quite unhappy at having missed the opportunity.

I shall now speak of the second part of the above letter which though not related to the first is yet of great importance as a proof that the shrine could not bear being inspected which was certainly the case. The precaution taken by Madame Blavatsky in this instance, *viz.*, of sending her the key by the "*chemin souterrain*" for fear that Colonel Olcott should examine the "Luna melanconica," *i. e.* the opening at the back of the shrine, was very good, but not completely safe against exposure for if this gentleman had removed the shrine from its place he would have seen the hole through which the occult correspondence was going on. However Madame had the good sense not to let the Colonel come alone, but with her a little later. I wish to show by this letter that Colonel Olcott was not a confederate in these things but the victim of credulity.

I must resume Madame's sojourn at Ooty in order to speak of the famous phenomenon of the doubling of Mrs. Carmichael's ring which took place on this occasion. I can say nothing more concerning the occurrence than that it was criticised by all the newspapers and that criticism went even further than it ought to have done, because it was rumoured that Madame Blavatsky had substituted two brass and glass rings in the place of the gold and precious stone ones; which accusation is *a lie*. I know that the second ring was as good

and as real as the first. I had seen it many times on Madame Blavatsky's finger since she brought it from Ceylon.

Although after date, yet as the following letter is so characteristic, I must not let it go unnoticed. On the occasion of my writing to Madame, asking for permission to take the carriage to church, she replied as follows: —

Ma chère amie,

Je vous envoie une grosse caisse de fleurs-des forget-me-not, réséda, violettes, etc. Les fleurs seront bien *watered* en bas mais j'ai peur qu'elles n'arrivent fanées quoiqu 'elles soient avec leur racines. Il faut les planter et les tenir bien à l'ombre *toujours* ce soleil les tueraient à la minute. J'en apporterai deux caisses moi-même

Vous pouvez prendre la voiture où vous voudrez même chez l'archevêque. Ni la voiture ni le cheval ne peuvent attraper un mauvais magnétisme et je ne suis pas assez bigote pour vous empêcher vous ou qui que ce soit, d 'aller à l'église, seulement c'est vous qui risquez d'y attrapper une gâle morale, sinon physique, une dame ici qui est devenue subitement *possédée* après avoir été à l'église, un joli endroit! Et vous vous dites *chrétienne?* Lisez donc l'injonction de votre Christ que défend d'aller à l'église et de faire comme font les Pharisiens. Enfin cela vous regarde, ma belle amie, cela vous regarde.

Toujours à vous sincérement église et flapdoodle notwithstanding.

(Signed) H. P. Blavatsky.

Mes *salams* au Marquis.

My dear friend,

I send you a large case of flowers—forget-me-nots reseda, violets, etc. The plants will be well *watered* down but I am afraid that they will arrive faded although with roots. They must be planted and must be *always* kept in the shade, that sun would kill them in a moment. I shall bring two more cases myself.

You can take the carriage and go wherever you please even to the Archbishop. Neither the carriage nor horse can catch bad magnetism and I am not such a bigot as to prevent you or any one else going to church, only it will be you that will catch a moral itch if not physical, a lady here has become possessed after having been to church, a pretty place it is! And you call yourself *a Christian?* Read the injunction of your Christ who forbids to go to church and to do as the Pharisees. Never mind it is your look out, my pretty friend, it is your look out.

Always sincerely yours, church and flapdoodle notwithstanding.

(Signed) H. P. Blavatsky.

My *salams* to the Marquis.

Madame on announcing her departure for Madras, writes from Coimbatore the following letter which I give to show how agreeably humorous Madame is when she likes, and

also, as a testimony that our position at head-quarters was not that of servants, as our enemies dare to try and make the public believe now, but of *friends*.

Coimbatore,
Lundi.

Ma chère amie,

Vous êtes un *brick!* Jamais je n'ai trouvé personne avoir des meilleures idées que vous. C'est magnifique, the new arrangement mais *je vous supplie j'y tiens* et *c'est nécessaire* faites dans le nouvel office un coin tout isolé pour Meur. Coulomb et il lui faut absolument un desk à lui et une grande et belle armoire pour les livres. Achetez ces deux absolument chez Faciole.

Maintenant—*c'é la moneta* ne vous embêtez pas pour cela. Je vous prie donc d'acheter chez Mr. Faciole, deux ou trois sofas pour la grande *veranda* où Sinnett dinait, mettez y ma grande table ronde, (qui était sous les fenêtres de mon drawing room sur la terrasse) si elle est plus grande que celle sur laquelle ils dinaient et mettez l'autre la plus petite chez moi. Le dais rouge du Présidential Throne you better place as Olcott *desires very much* over the middle door of the (now) library and (to be) new meeting room, and block up this middle door. Also he wants you to hang all the shields around the new meeting room and order a few more for the new Branches. Damodar will give you the names. Chairs? For mercy sake *accept accept!* Small favours thankfully received—large ones never declined. Press the matter my old darling, do.

Coimbatore,
Monday.

My dear friend,

You are a *brick!* I never saw any one having better ideas than you. The new arrangement is magnificent but *I beg you*—I insist upon it, and *it is necessary*—have a corner made in the office exclusively for Mr. Coulomb. And he must absolutely have a desk for himself and a large and fine book-case. You must buy these two at Mr. Facioles.

Now—*we have the money*, do not trouble about that. I beg you therefore to buy at Mr. Facioles two or three sofas for the large *verandah* where Sinnett used to dine, put my large round table there, (which was under my drawing room windows on the terrace) if it is larger than the one on which he dined and put the smaller one in my rooms. The red canopy of the Presidential

With to-day's train we expect from Ooty —— and Mrs. —— coming down pick-nic-like to bid us good-bye once more. The tears shed by poor old Mrs. ———— and all her daughters at parting, made me fear an inundation. What a lovely fascinating creature I must be, to be sure! Mrs. ———— cut off a lock of my hair at parting, and shed also three tears on my nose!!

Day after to-morrow we go to Pondicherry, and on the 23rd on Sunday, we will be home. Damodar is a goose. He asks 20 times over *when* we are coming.

.....

Lord how cold it was there! Night and day I had bottles with hot water under my feet, and covered from head to foot with shawls and blankets, and fancy, to change in two hours time from such a cold to *such* a heat, 32 *degrees* difference; well, at Pondicherry I am going to buy for you a nice French silk dress, for Mr. Coulomb to throw his paint brushes and tar upon, and for him a nice suit to roll in the river mud in. I know your taste and therefore I am determined to choose myself something good for you. They say there is plenty of merchandise française at Pondicherry. Good-bye dear, give my love to the Marquis, and please do not quarrel, do *not contradict* but buy for him *a nice desk*, an arm chair and cupboard, the corner to be called—the "Librarian's Office" and that no mother's son would dare trespass upon. I have caught a most fearful cold *upstairs* at Ooty. I long to come home and to see you.

Vrai, je vous aime. Vous êtes *une vraie* amie, my love to the Marquis et, si vous voulez quelque chose de plus de Pondichery écrivez là *poste restante*, nous y serons trois jours. Si vous avez 10 hommes faites les travailler bien. Achetez un lit *single cot* pour la chambre (*ex*-office) et tout ce qu'il faut —lavabo— cuvette— quelques chaises et fauteuils. Prenez mon armoire noire, la petite et mettez la dans la nouvelle chambre. Aussi il a besoin d'un petit desk ou table pour écrire et d'une glace toilette. Ma chère faites les choses bien. Achetez jusqu'à 300 roupies s'il le faut. Give my love to Mr.————

.....

Truly, I love you. You are *a true* friend, my love to the Marquis and if you want anything more from Pondicherry write to me there *poste restante*, we shall be there three days. If you have ten men make them work hard. Buy a *single cot* for the room (ex-office) and all that is required— washhandstand, basin, some chairs, some arm chairs. Take my small black almirah and put it in the new room. A small desk and looking glass are also necessary. My dear, do things well. Buy up to 300 Rupees if it is necessary. Give my love to Mr.————

.....

Je vais télégraphier de Pondichery pour faire savoir l'heure à laquelle nous arriverons. Allons *bass*.

Toute à vous affectionately
(Signed) H. P. Blavatsky.

I am going to telegraph from Pondicherry to let you know at what o'clock we shall arrive.

Now it is enough.

All yours affectionately,
H. P. Blavatsky.

P.S.—*Ananda* est tellement bête que le pauvre Colonel a du le renvoyer à l'Office work.

P.S.—Ananda is such a stupid that poor Colonel was obliged to send him back to the Office work.

As I said Madame and Colonel returned together from Ooty. Now the coming of the Colonel reminds me that I have promised my readers to give a description of the way in which Colonel Olcott had received the Chinese vases through the new cupboard. Now to my promise.

This gentleman was up in the Occult room in company with Madame Blavatsky when I entered there, he had already received through the cupboard the first vase and having been thus favoured, expressed the desire of trying whether he could double it. Madame asked "mentally" the permission to the Mahatma on duty and after obtaining it the Colonel was allowed to make some passes before the glass door of this cupboard; this done, he openedit, and lo! another vase was there. My readers have already been informed of the apparatus in the cupboard; it will therefore be easily understood how they got there—simply by the servant thrusting them through from the other side.

It was in this miraculous manner that the Colonel received his vases; so the doubling of objects is not after all very difficult. But who conveyed the vases to the head-quarters? Madame Coulomb! Where did she get them from? Was it from the Brothers? No, she got them in a Chinese shop. How much did she pay for them? Rupees 13 for four, 2 large and 2 small. Can Madame Coulomb prove this? Yes, she can.

Now let me resume the course of events as they took place, Colonel Olcott again left head-quarters three or four days after and betook himself to Bombay to proceed to the Northern Provinces. Madame having received an invitation from Holkar of Indore, shortly after left Madras with instructions to me that if she sent me a telegram I was to wire back the following:—

"The Mahatma has heard your mental request on behalf
"of his highness. It shall be granted, provided he protects
"and patronizes our cause.

RAMALINGA DEVI."

But as on her way she received information that she was not to go, nothing of this was done, and this is the so-called Holkar *fiasco*. She proceeded on her journey to Bombay

where she met the theosophical party, and from there returning back to Madras, stopped at Poona and what she was doing there, we will trace in the following letter :—

Poona, Mercredi.

Ma chère Marquise

Holkar—fiasco. Tant mieux, il envoie 200 rupees pour mes dépenses, aura eu peur de quelque sacré official bigot. Damn him.

J'ai vu———. Sommes allés chez eux, et avons trouvé—— par terre, entouré de ses petits enfants examinant unjoli *tape-worm* "just passed by a little one"——he said. J'ai manqué de dégueuler, et———a rougi comme une demoiselle.——— est bien changé—vieilli de dix ans, ne fait presque rien et Mme———ayant l'air fort malade mais niant; that anything was the matter with her. Fort changés. Ils ont un bel appartement, mais rien que 5 chambres pour eux 2 grandes 3 petites—et le reste tout loué et il m'a dit que les affaires *allaient mal bien mal.* Cela lui a fait de la peine, je crois, de me voir *vivante.* Il m'a dit que franchement il se sentait *sûr* que je n'avais qu'une année au plus à vivre..... Que c'était bête de me voir bien portante, *rajeunie* de dix ans——plus jeune qu'il ne m'avait vue en Amérique, etc: lorsque j'aurais du être morte! Et tout cela d'un air triste, avec un visage pale et des yeux ——comme s'il etait un *soulard habituel!!* Mais qu'a-t-il ce pauvre homme? Et voilà qu'il parle de faire étudier à ———le Sanskrit! Mme.—— m'a réclamé un paquet qu'elle

Poona, Wednesday.

My dear Marquise,

Holkar—fiasco. So much the better, he sends 200 rupees for my expenses. I dare say he was afraid of some cursed, bigoted official. Damn him.

I have seen——, we went to their house, and found——on the floor surrounded by his little children, examining a pretty *tape-worm* "just passed by a little one"——he said. It almost made me sick, and ———blushed up like a young lady.———is very much altered——he looks ten years older, does hardly any business, and Mrs.——— looks very ill but denied that anything was the matter with her. They are both very much altered. They have fine apartments but only five rooms for their own use, 2 large and 3 small,—and the remainder all let and he told me that business *was slack. very slack.* I believe he was sorry to see me *alive.* He told me that he really felt sure that I had only a year at most to live.....that it was stupid to see me looking so well, *younger* by ten years, *younger than he had seen me in America,* etc., while I ought to have been dead! And all this with a sullen look, with a pale face and with eyes—as if he had been a *habitual drunkard!!* But what is the matter with this poor man? and then he wants to teach———Sanskrit! Mrs.———asked me

me dit avoir été envoyé par vous avec Baboola ? Quel paquet je ne l'ai ni vu ni entendu et ne sais rien de Baboola. Je lui ai dit que vous aviez *acheté deux poupées* mais oublié de les envoyer par moi. Achetez les et envoyez les lui pour ne pas me faire avoir dit un mensonge. Elle me demande quand est-ce que vous viendrez. Que vous vous plaignez toujours dans vos lettres, *that you damn Madras and us* and curse your life, and say always, that if you stay there you will die. Flapdoodle, chère marquise. Vous vous plaindriez, bien plus à Bombay.

Je vous ai acheté une belle pièce de sheeting, une pour vous, l'autre pour moi. La votre est un cadeau pour vous de la part de votre humble *Luna Melanconica*. Ma robe de 26 roupies de votre——— est une fraude. Jel'ai mise hier pour la première fois pour aller déjeuner chez Lady Sassoon et j'ai manqué de revenir à la maison *toute nue*. Chaque mouvement, chaque contact avec cette maudite étoffe la fait déchirer, et ma jacquette a 23 *rents* et trous —— et même la jupe présente des solutions de continuité. C'est une saleté et une honte ! Plus de trente roupies de jetées ! Le matelas aussi, il a plu dans le railway (je ne pouvais fermer les fenêtres pour longtemps) et la toile goudronnée s'est collée aux coussins de la voiture. Résultat : coussins du railway et matelas *abimés !* Baboola m'a embêtée et pleuré pour aller

for a parcel which she tells me you had sent through Baboola? What parcel ? I have neither seen nor heard of it and I know nothing from Baboola. I told her *that you had bought two dolls* but you had forgotten to send them by me. Buy them and send them that I may not have told a fib. She asked me when you were coming and said that you were always complaining in your letters, *that you damn Madras and us* and curse your life, and say always, that if you stay there you will die. Flapdoodle, dear marquise, you would complain much more if you were in Bombay.

I have bought for you a fine piece of sheeting, one for you, the other for me. Yours is a present for you on the part of your humble *Luna Melanconica*. My twenty-six rupees' dress from your ——— is a fraud. I put it on yesterday for the first time to go and breakfast at Lady Sassoon's and I just escaped coming home *quite naked*. Every movement, every contact with that cursed stuff makes it tear, and my jacket has 23 *rents* and holes, and even the skirt presents solutions of continuity. It is mere dirt and a shame ! More than 30 rupees thrown away ! The mattress also, the rain came in through the windows of the railway carriage, which for a long time I could not shut, and the tarred cloth stuck to the cushions. Result : Railway cushions and mattress *spoiled !* Baboola bothered me and cried to go home for four

chez lui pour 4 jours. Comme il n amène pas sa femme et qu 'il m 'aurait embêtée bien plus au retour j'ai été obligée de le lui permettre. Autre résultat: je suis seule ici chez Kandalawala avec notre ancien *peon* (qui sert la Société de Bombay maintenant). Votre *Madou ne reviendra jamais plus*. Cela c'est cûr. Voilà de la gratitude. B ——— est *strict vegetarian*.

days, as his wife does not accompany him, and as he would have bothered me more on the return journey, I was obliged to allow him go. Another result: I am here alone at Kandalawala's with our old *peon* (who serves the Bombay Society now). Your *Madou will never come back again*, that is sure; there is gratitude for you. B ——— is a *strict vegetarian*.

I am afraid I will have to bring another Irish inmate Miss ———. The poor girl is very sick; her father says she was pining away after her small-pox to come to us, "go to Madame," but her father would not let her, for he did not know me. Now I stopped the night with them when Colonel and others were gone north on Sunday. They are nice people. The doctor orders Mary ——— change of air or she will die of consumption. When her father would not let her go to us, she said life was not worth living and began walking bare-footed in the mud and cold water during nights and exposing herself. Now they are frightened and the father asked me to take her for a month or so, and that he would come himself to fetch her home. He gives her plenty of money for her pocket expenses and she eats hardly anything. When Colonel and party arrived, her father gave a grand entertainment in his house—a tea-party to the Theosophists and invited over 50 Theosophists for supper, etc. Mr. ——— made great friends with her. They are very respectable and quiet people, loving their children passionately, hence letting them do what they like, but I *am sure* there is nothing bad in the girls. She will keep company to "Paddie." Many things to say but no time or room.

Now, dear, let us change the programme. Whether *something* succeeds or not I must try. Jacob Sassoon, the happy proprietor of a crore of rupees, with whose family I dined last night, is anxious to become a Theosophist. He is ready to give 10,000 rupees to buy and repair the head-quarters, he said to Colonel (Ezekiel his cousin arranged all this) if only he saw a little phenomenon, got the assurance that the *Mahatmas* could hear what was said, or given him some *other sign of their existence* (*?!!*). Well, this letter will reach you the 26th, Friday, will you go up to the shrine and ask K. H. (or Christofolo) to send me a telegram that would reach me about 4 or 5 in the afternoon, same day, worded thus:—

"Your conversation with Mr. Jacob Sassoon reached Master

just now. Were the latter even to satisfy him, still the doubter would hardly find the moral courage to connect himself with the society."

RAMALINGA DEB.

If this reaches me on the 26th, even in the evening—it will still produce a tremendous impression; Address care of N. Kandalawalla, Judge, POONA. JE FERAI LE RESTE. Cela coutera quatre ou cinq roupies. *Cela ne fait rien.*

[I will do the rest. It will cost four or five rupees. That is of no consequence.]

Yours truly,
(Signed) H. P. B.

As soon as I received the letter, my husband copied out the telegram on a form, and sent it quickly to the St. Thomé office as there was no time to lose seeing that the letter arrived only at 3 o'clock. But, as he said it was from Ramalinga Deb, Mount Road, the telegraph clerk sent back a Memo. thus:—"Ramalinga Deb, Esq.—Sir, there is a Telegraph Office in Mount Road, it is therefore convenient to send your message through that office." However, we after all sent it through the St. Thomé Office as the receipt shows. Here I reproduce the Editor's remarks from the *Madras Christian College Magazine* for September 1884.

"It should be noted that the points of interrogation and exclamation in this letter are Madame Blavatsky's and not ours. In ordinary correspondence, they would mean that the writer was laughing, and no more believed in the existence of the Mahatmas than we do. This is confirmed by the fact that she dictates Koot-Hoomi's telegram, transmits it by post, to be despatched from Madras, and so arranges matters as to be in conversation with Mr. Sassoon on or shortly before his arrival. We possess not only the letter, but the cover in which it was transmitted, bearing the following postmarks; Poona, Oct. 24th; Madras, Oct. 26; 2nd delivery, Adyar, Oct. 26. As the letter was over weight and was therefore delayed till the second delivery, there would be no time to lose if the telegram was to reach Poona in the evening. No time *was* lost apparently, for we have a telegraph office receipt for an urgent telegram, despatched from St. Thomé at 4-5 in the afternoon of October 26th. and costing Rupees 8;—the exact cost of a telegram 32 words, like that dictated by Madame Blavatsky to the Mahatma. We have also proof in a memorandum from the

telegraph office at St. Thomé dated October 26th. that on that day a telegram was despatched by "Ramalinga Deb, Esq."

On her return from Poona, Madame Blavatsky having heard that some one had hinted at the existence of sliding panels in this massive sham door which was at the back of the bricked up window against which the shrine lent, decided that it would be better to remove it and ordered that a frame should be made to fit the place from which this door was taken out. This frame was made and placed just on a level with the wall of the room leaving sufficient space between the bricked window wall and this new frame, for a man to stand in; this done, as the frame was made in a kind of reticulated work, bricks were placed in these openings so that when the whole was finished and plastered over with mortar, it could not (when dried and papered over) be detected from the rest of the room. As this reticulated frame was made in such a way that one or any of the divisions could be removed without spoiling the rest of the work, a portion of this with plaster and paper were taken out altogether and left open for the servant to get inside the vacuum between the two walls. Inside this space there hung a bell to which was fastened a string long enough to be pulled from the room without going inside the hollow; as the bell was fixed at the very top of this new frame in the inside of it, it was too high for any one to reach it without the help of something to stand upon; to this effect an empty box which was generally kept in the occult room was used for the purpose.

In order to conceal the hole which had been made in the new frame on the right hand as above described, Madame had a sideboard made in the shape of a corner *buffet*, one of the wings of which covered a little more than the space of the aperture; to this side of the *buffet* the back was taken out and turned into a door opening towards the inside on two hinges; so that when the servant had to enter the vacuum, he first opened the outer-door of the *buffet* and then the inner-one and thus introduced himself inside the hollow, shutting after him the outer-door of it; then Madame fearing that some one would be curious enough to want to remove it and inspect the back, asked Mr. Coulomb to drive some long nails so as to fasten the sideboard very firmly to the wall; all the phenomena which took place in the shrine during the last Anniversary were performed through this channel.

The massive sham door which had been removed was utilized by the Mahatmas in a very important case which I here describe :

Mr. Ramaswamier seems to have been much cared for by them ; so great was the preference shown to him that they even deigned to bless him and do so by the greatest of phenomena, namely, passing through matter ; the hand of the MASTER was seen passed through this thick sham door which was now forming the back of a book-shelf in Madam's sitting room. But if Mr. Ramaswamier's smell had been as acute as that of Colonel Olcott when he smelt the aura of enemy who forged Dr. Hartmann's signature, he would have found that the hand of the Mahatma smelt of kitchen smoke and cheroots, instead of the nice scent of the Himalayan lilies. But this is insignificant whether the Mahatma gave the blessing or whether the servant did, it comes to the same—a blessing is a blessing after all—and faith is everything.

Mr. Ramaswamier was happy to have received the blessing, and went away full of joy—and the servant was also happy to have done with the task, although he did not get much praise for it because Madame Blavatsky found that it was not done naturally enough. How could the poor boy do it better ? The book-shelf is deep and the arm short.

I really hoped to have done with wonders and was going to begin another subject when a very important occurrence crossed my mind ; this I must not neglect lest I should meet with the displeasure of Mr. Damodar K. Mavalankar, recording Secretary of the Theosophical Society, who is the hero in this. This gentlemen is a *Chela* and an initiate in the mysteries of the Occultism of Madame Blavatsky, so of course everything he does must be genuine, true, and unimpeachable. Here I begin.

Mr. Damodar Keshaw Mavalankar had left Madras and had joined Colonel in Bombay. Madame Blavatsky had seen him there, after her return to head-quarters. As the time was fast approaching, preparations were made for the reception of the delegates who were to be present at the Anniversary, so every hand had something to do. At this time General and Mrs. Morgan of Ooty had come to head-quarters and were also busy directing the workmen that were building the new gate pillars, etc. While this was going on, Madame Blavatsky's chief occupation was that of combining contrivances for the various occult phenomena which she

purposed should take place on the occasion of the Anniversary. This was the state of affairs when one afternoon I went up to ask her advice on some arrangement for the occasion. She answered me, and then all of a sudden as though she had forgotten something she sprang up saying: "What o'clock is it? Let me go, I must fall down, Damodar is to say that he saw me fall and send a telegram here. See, dear, run and say that you saw me fall." To this I answered as follows; "If you want me to say that you fell, you must fall or else I cannot say it." So she went in the occult room and putting her foot on an old-fashioned wooden chair, she threw it down and pretended to have hurt herself in the fall. Then she said: "Are you satisfied now, go and call Mrs. Morgan," so I ran all along the terrace and came back again in the same way.

Mrs. Morgan came and began rubbing Madame's knee. As for me I left the room laughing. Then Mr. Damodar K. Mavalankar the initiate gave an instance of his high occult powers by sending a telegram to head-quarters saying that he had seen Madame fall. After this what is his *Karma* to be in his future incarnation if we are really to reap what we sow in this?

There is another phenomenon which I must mention because it took place in the presence of Mr. Ezekiel, whom I shall have to mention again later. At the time of the Anniversary, among the many delegates that came on this occasion was the above gentleman. He was in company with others in Madame's apartment when a letter fell from the ceiling. Mr. Ezekiel formed the natural supposition that it must have been pulled down by some contrivance so he went and unburdened his heart to several Fellows of the Society giving this as a great secret. However, although a secret it came to Madame's ears and she immediately asked my husband to take out the screw-rings through which the string had passed and stop the holes with a little paint to remove all traces, this done, she called some one to show how ridiculous the accusation had been.

During the sojourn of the delegates at head-quarters the work was very heavy, not a moment's rest for any body and Madame in particular who besides having to go through the trouble of reception had to be constantly at work with her mind to satisfy every one, so we all saw the end of it with pleasure. But as the proverb rightly says: "It is an

ill wind that blows nobody any good," so if we had the trouble others had the satisfaction of being favoured by the Mahatmas in some way or another. I know of a gentleman who received through the holy vehicle, the shrine, five hundred rupees. I do not know whether, although Mahatmas, the good Brothers had any right to give away the money which had been sent for other purposes; however this is no business of mine.

In that part of my narrative in which I describe Madame's preparations and departure for Darjeeling, my readers will find the name of Mr. Cassava Pillai of Nellore. This gentleman was also among the number of the delegates at the Anniversary is the same one who is known under the name of "*le grand*" in Madame's letter from Darjeeling. When he saw me, having known me before, he came up to salute me; but when Madame saw him come towards me she told me in French that I was to pretend not to know who he was. I avoided speaking with him all the time he was at head-quarters and I dare say he must have found my conduct very strange. Now why should Madame want me not to know him? I leave this to the public to find out—all I know is that when things are true and genuine there is no necessity of such ridiculous means.

I cannot express in words how this way of going on displeased me, how very unhappy I was to be obliged to keep silent. Oh heavens what misery! Every day I grew more and more disgusted. I knew it to be a lying business and a deceit, and yet, I could not speak out my mind. On the occasion of the Anniversary when I saw so many people leave their homes and families, and spend their money in journeys all for nothing at all, it made me so unhappy and so ill that I made up my mind to address myself to my good friend Mrs. Dudley and avail myself of that home which she so very kindly had offered us. While in this frame of mind thinking of going to speak with Madame about this decision, Mrs. Morgan happened to be in the meeting room. I approached her and began to speak to her about my health. She kindly suggested that I should go to Ooty and there open a boarding house; while we were speaking, Mr. Hurrisinjee Rupsinjee, Thakore Saheb of Sehore entered the room. Mrs. Morgan went away and I, remaining with him, told him of the subject of my conversation with this lady and of the suggestion made by her that I should go to Ooty where, besides being in a healthty climate, I would have the chance

to open a boarding house. This is all very well but where is the money I said, this would take at least 2,000 rupees. After a short pause Mr. Hurrisinjee said these words: "I will give them to you." I thanked him for his offer and went away. Two days after I told my husband of it and he said "Yes, yes, I shall believe it when you have it in your hands;" so this threw doubt on me again and letting a day pass I asked Mr. Hurrisinjee whether he really meant what he said, to which he replied: "Why not? I have given money to so many people why cannot I give it to you?" I wanted to tell Colonel Olcott about it, but as my husband kept on saying that he had no faith in this promise, I did not do it, not to be laughed at if it proved a failure. As to Madame I never would have told her because I knew how vexed she would have been to know that I was likely to have that which she might have got for herself.

Mr. Hurrisinjee started for Sehore and we were left all alone. Now I began to make my plans for going to settle in Ooty and was only waiting for the promised sum to do so. I waited in vain and when a decent time had passed I wrote to Mr. Hurrisinjee about it and received the following answer:

My dear Madame Coulomb,

I am very much obliged to you for your kind note which reached me here only yesterday morning. I hope you will kindly excuse me for not writing to you soon. I was so busy with my nephew's marriage festivities, that I hardly got any time to pen you a few lines. The "shàdi" is still going on and will last till 11th instant.

Of course you know that Madame leaves for Vadhwan on the 7th instant. Mavalankar says that you intend accompanying her also. It is so? I shall be happy to see you here.

The promised sum shall be forwarded to you as soon as I go to Varel. I shall also speak about Mr. Coulomb to our friend the Thakore Sahib of Vadhwan when I go there.

Hoping you both are in good health.

I remain,

My dear Madame,

1st February, 1884. Yours very sincerely,

SIHOR. (Signed) HARISINGHJI RUPSINGHJI.

The state of agitation which Madame had been in for many days as also the sedentary life she generally leads had pulled her down so much that the doctors advised her to go to Europe for a thorough change of air. So it was decided

that she should leave as soon as possible. As this time Madame was leaving for a far land she thought it prudent that the hole in the wall behind the shrine should be closed for good until her return. For this she had recourse to M. Coulomb's usual kindness and called him her best friend.

M. Coulomb, jealous of her reputation, and fearing that she might indeed get into trouble, did not entrust this delicate business to any one but did it himself, leaving no perceptible trace of its ever having existed, for which kindness he was later rewarded *beautifully* by her own orders. The hole was stopped on the inside of the occult room touching the shrine. Now as Baboula, Madame's servant, was to accompany her to Europe, he went to see his family before leaving so there was to be an end of phenomena through this hole, therefore also the sliding panel of the shrine was no longer of use and might indeed have been fatal to Madame's reputation; so it was agreed that a new panel all one piece should be made and the two halves removed. The carpenter was therefore sent to buy a plank of cedar (or Chittagong-wood) of which wood the shrine is made. The carpenter came back saying that the wood could not be bought by the plank but by the square foot; Madame gave orders that the block should be bought saying; "never mind the cost, have it done immediately," this was about the 11th of January 1884; the block was bought, which cost four rupees twelve annas including cooly hire, and of this the new panel was made. Both in the stopping up of the hole at the back of the shrine and placing the new panel Baboula, Mme. Blavatsky's servant, was all the time helping M. Coulomb. Now the only thing left that could compromise Madame was the opening through which the servant used to introduce himself between the two walls at the back of the shrine, that is to say, the one in the reticulated frame behind the corner sideboard which I have already described. As this opening was not cut properly even to fit the bits of wood that were to make the new continuation of the reticulated frame and thus match exactly the rest, it was found necessary to remove the corner sideboard which was, as I said, nailed to the wall, but this was not practicable because being near Madame's departure visitors were constantly coming and going, so M. Coulomb, after trying to smooth the wood both with the saw and the chisel in order to fit the bits of wood and to stop up the opening before Madame left, was obliged to give up the work; and this more especially because

the servant Baboula having gone to his home there was no one else whom he might employ to help him as none of the others knew of it. Seeing the impossibility of having the thing done before her departure, Madame Blavatsky entreated Mr. Coulomb to do it as soon as she had left. However, in her usual way, never thinking what she is about, nor in what difficulties she places people, she handed possession of her bedroom to Mr. Damodar. K. Mavalankar (her initiate) in which he was to carry on the occult correspondence of the Mahatmas in her absence, as I myself have seen him do, and of which my husband and myself wrote to Madame to warn her of the danger of making such a young "chela" to be the Post-Master-General of the Mahatmas' Astral Post Office.

This incumbrance in Madame's apartment during the day as also the workmen and servants, and the gardener and his son sleeping at the foot of that *very door* at night, made it impossible for M. Coulomb to comply with Madame's wish as it was more dangerous to shut the opening than to leave it as it was.

Madame having been invited by His Highness the Rajah of Wudhwan to go and spend a few days at his place before leaving for Europe, she asked me to accompany her there, as His Highness had telegraphed that both myself and my husband should be of the party. I accepted the invitation but my husband having the masons and carpenters at work to finish Madame's new rooms, could not leave Madras. As Madame had desired to turn a piece of the terrace into an office for herself in order to leave the occult room exclusively for occult business, and have the chapel, where the shrine is, thoroughly repaired, she gave Mr. Coulomb the following document:—

My last request to those who remain in charge of the Adyar House and my rooms.

1. I beg and ask M. A. Coulomb to build my new study and library room as shewn on the plan, so that it would be cool and inhabitable on my return.

2. I beg and expect *that no one shall bother and annoy M. Coulomb with unasked advice and meddling*, for he alone is responsible for the new studio and the occult room together with Madame Coulomb.

3 I expect to find, on my return, the terrace built over my two rooms (occult and library room) and everything ready for me to live and die comfortably in that place.

4 I expect to find the wall on the North-west side strengthened, kitchen rebuilt and my new servant's staircase ready.

5 I leave my rooms *entirely in the charge of Madame and M. Coulomb*, my dogs likewise ; and want Madou to take charge of the cleaning with my bearer under his orders.

6. I ask Soobbiah Chetty to provide M. Coulomb with the wood required for the new room and the partition in the occult room dividing the shrine-room from the cabinet that will remain for writing for Damodar or one of my Secretaries.

7. My partition in the drawing room must be ready. I leave it to the taste of M. Coulomb.

(Signed) H. P BLAVATSKY
ADYAR, *February 1st*, 1884.

This done, we prepared for starting and only one day before Madame expressed the desire that Dr. Hartmann should join the party. On the 7th February we left Madras for our trip from which I anticipated great pleasure and amusement ; we had a pretty good journey, we arrived at Poona and at the station were met by Mr. Kandalawala, brother to the Judge, Mr. N. Kandalawala, and by Mr. Ezekiel also a Fellow of the Society. This last gentleman uttered a cry of joy when he saw the train stop saying : " Oh here is Madame," but when she heard his voice she told me in a loud whisper and in French " Ne laissez pas entrer ce C.... de juif ; Je ne veux pas le voir. Qu'il aille au diable ! Dites lui que je dors." (Do not let that—— of a jew come in I will not see him. Let him go to—— ! Tell him that I am sleeping). While these elegant instructions were given. Mr. Ezekiel was fast advancing and his foot was on the step and his face inside the carriage and he heard with his own ears how she grumbled at him, refusing to see him. I have already given the reasons of Madame's displeasure with Mr. Ezekiel so I will leave him now in Poona where he later busies himself to throw his stone at the Coulombs. We reached Bombay and were welcome by many Theosophists ; I left them all at the station and drove to pay a visit to some friends, while Madame, accompanied by her votaries, took shelter in Mr. Tookaram Tattia's office. When my visit was done I went to join Madame at Mr. Pearse's where she had gone to take some refreshments ; after this we started for the station and left for Baroda through which you have to pass to go to Wudhwan.

We arrived safe at Wudhwan and found His Highness the Rajah escorted by his bodyguard at the station ; he gave Madame a very cordial welcome and indeed he was very

kind to us all, I mean Dr. Hartmann, Mr. Mohini and myself. We drove to a palace which had been fitted up and decorated for the occasion. I must say that His Highness was really liberal, he gave orders that we should be provided with every thing we might require and indeed we had more than we wanted. Many details of this visit which would not interest the public I shall not describe. But what I must not omit is the phenomenon performed on this occasion. His Highness received a small note which was found inside a miniature metal needle (Cleopatra's needle) which stood on a corner-shelf, this note contained half a silver coin in the shape of a crescent. This phenomenon was very simple indeed. Madame wrote a note, wrapped the silver coin in it and put the small packet inside the needle which was hollow and then set the needle again in its place. When His Highness came we all sat in the room and Madame Blavatsky began, as usual, to say that she felt that the Brother was near, and finally assured the company that she could see a paper flutter in the space. " Oh there! there! I am sure it is on that corner-shelf ;" she got up and looked on it, opened every box that was on it and finally came back to her seat pretending that she did not know in which of these objects that were on the what-not the desired message could be. A gentleman of the company rose, went to the corner and said I think I know where it can be ; so saying, he took the needle in his hand and gave it to Madame who passed it on to His Highness who looked inside it but could not find the slip of paper. " Break it ! break it ! never mind, we can find another," said the gentleman to Madame Blavatsky who now had it in her hands ; she broke the top of it, and drew out the note. She was obliged to do so because she had introduced it through the pedestal up to the narrow part of the needle so tightly that even by knocking it, it could not slip down.

I am happy to say that news came that His Highness had not lent faith to the occurrence above described. I say happy because this shows me that he is a man of sense. But whether this information was the direct cause of Madame's change of temper or something else I cannot say, but what is certain, she did change, and began soliloquizing as follows :— " What did he want me here for ? I shall go away to Bombay to-morrow. Here is a lot of money gone for nothing. I shall not have enough to go to Europe," and so she went on for

a long time ; at last after this storm came a calm, she breaking into one of those charming moods which oblige one to do anything for her, said " Try my dear and speak with Mr. Unwala and tell him that you know that I have not enough money to go to Europe and ask him if he can get me one thousand rupees from His Highness." I did, as I was told, and Mr. Unwala obtained five hundred rupees ; this money His Highness gave himself to Madame through the carriage window as the train was leaving for Varel where we were going on a visit to Mr. Hurrisinjee Rupsinjee.

As this gentleman was to have come to Wudhwan to meet Madame and did not do so, I began to suspect that something was wrong concerning the offer he had made me while in Madras of which I have spoken before. I felt sure that either circumstances did not permit him to do so, or that some one had persuaded him not to do it. So with this certitude in my heart I approached him as soon as I saw him all alone and asked him as a favor not to mention the thing to anyone, he promised me not to do so. A short while after we entered the carriage and drove to the house of the Thakore Sahib.

On leaving home I had made up my mind to try and make the trip an agreeable one, but unfortunately it proved quite the contrary, for two days after our arrival at this place I saw Madame talking with Mr. Unwala in a whisper. I left them and shortly after I went into my room where Madame had placed her writing table and where she had gone to sit. I saw her face distorted, and of such a colour that I really thought she was going to have an apoplectic fit. She was red round the eyes and forehead, purple patches here and there, while round her mouth she was of a dead white. " What is the matter ? " I asked. She hesitated to answer me but finally broke out into one of those semi-thunder tones and said " You thought people would not tell me anything and that you could do what you like without my knowing it, and you went to ask Mr. Hurrisinjee for Rs. 2,000 saying that I was so bad towards you and that I made you work so much without any reward." As H.X. in Hints on Esoteric Theosophy, No. 1, page 68, rightly says, at times Madame is guilty " of distinct misstatements," so I took no notice of all her flare ; but in the evening went up to Mr. Hurrisinjee to ask him to tell Madame how the thing had occurred, and he said " to-morrow" and in a low tone he repeated " I shall give it to you" (meaning the

2,000 Rupees). I said "I do not want it, why should you give it to me? What I want is truth." However this truth I could not get. Thinking Dr. Hartmann to be a friend, I told him all the affair. He, in his funny way, said that I ought not to put faith in such promises, because they were like those made by the Mexicans, who offer all they have but if you dare to accept it they shoot you. At last the day came that we left for Bombay, to my great delight. Madame and I were alone in a first class carriage. When we had started Madame began to pant and puff and look far from right. I asked what was the matter with her, and Lo ! ! I thought her explosion would set fire to the train. "Madame," she said, "You have said that I never give you anything, that all I have given you is a ring worth twelve annas and you say, you say, ... " as she was making an unreasonable wild noise I stopped my ears because my head ached very much and I could not bear it. She went on like this for some time, then she sat down thinking for two or three minutes, then suddenly sprang up and came to offer me her hand which of course I refused because I knew how much she was indebted to us for all we had done for her much against our wish, finding her conduct most vile and unjust. Then she sat down and began eating as though nothing had happened. Finding my company not very agreeable and my way not very obliging, when we arrived at the first station she asked Dr. Hartmann and Mr. Mohini to join us, this indeed was a great relief to me. We arrived at Bombay: I went to a friend's house to stay and Madame with her "suite" put up in some rooms in Appollo street. As Mrs. Dudley wished to go and pay a visit to Madame she asked me to accompany her there. We went and found this latter, as usual, surrounded by all her friends, Col. Olcott, and Mr. St. G. Lane-Fox were also there. Madame presented me to the millionaire, Mr. Lane-Fox, Colonel gave me a letter which my husband had given him to be transmitted to me and after a short visit we went home. On the 19th February they held a meeting of the Society in those rooms. I was not present for I never cared to be present at meetings because I did not like to hear the Colonel speak as he always did of the power of the Mahatmas which I knew to be in the tin-box shut up and consequently a fable. What was said at this meeting I do not know but the result was that the famous Board of Control was increased to seven members. The next day I

called on them to bid them good-bye. I took the opportunity to call Colonel and Madame into the adjoining room and ask them how they left things with this new arrangement, what I was to do, and Colonel replied "Go on as you have done up till now only I do not allow you to run bills and I wish that nothing should be bought except for cash." This I was very happy to do. I was going away but Madame asked me to go and see her on board. I did so, and then the Colonel told me that he wanted to include my husband among the number of the Board of Control but did not do so because he knew that Mr. Coulomb did not care for it, but if you like, he said, I shall give you a letter so that he may have a right to give his advice; to which I answered, "do so, it will do no harm;" he gave me the following letter :—

B'bay, 20-2-84.

Cher M. Coulomb,

Acceptez mes adieux fraternels.

Pour precaution en cas de ma mort j'ai organisé une comité composé de 7 messieurs Indous et Europeens aux quels j'ai passé toute mon autorité executif. Je pensais ajouter votre nom mais comme vous me refusiez auparavant j'hesitais. Si néanmoins vous auriez la bonté d'agir avec la comité en leur conseillant sur les details de menagement je vous serais infiniment reconnaissant.

J'ai reçu de Mme. B. la bonne nouvelle que le toit de sa chambre doit être payé de l'argent de la Société! En ce cas j'ai determiné que nulle chose sera fait dans cette direction *avant que* Mme. *envoie l'argent soi-même.* Et j'ai dit cela à elle et c'est convenu.

Vous pouvez donner ma chambre *octogonale* à M. le Dr. Hartmann

Tout à vous,

(Signed) H. S. OLCOTT.

Bombay, 20-2-84.

Dear M. Coulomb,

Accept my fraternal adieux.

For precaution in case of my death I have organized a Committee composed of 7 gentlemen, Hindus and Europeans, to whom I have handed over all my executive authority. I thought of adding your name, but as you had declined before I hesitated. Nevertheless, if you will have the goodness to act with the Committee in their consultations on the details of management I shall be infinitely obliged to you.

I have received from Mme. B. the fine piece of news that the roof of her room must be paid for with the Society's money! In that case I have made up my mind that nothing shall be done in that direction *before* Mme. *sends the money herself.* I have told her so and she agrees.

You may give my *octagonal* room to Dr. Hartmann.

Yours entirely,

H. S. OLCOTT

I remained some time on board. Dr. Hartmann, Mr. Lane-Fox and many others left; Miss Flinn and myself remained very long after, but seeing no sign of the steamer starting, and knowing that Mrs. Dudley was waiting for me at home we took leave, and Madame embracing me very warmly wished me health and happiness. I went home and told Mrs. Dudley all I had suffered during this journey and my opinion of the "theosophical concern" and she kindly said: "Why do you not leave? Do not go back, write to your husband to come, you will soon be able to settle down comfortably and have no more bother. If you cannot share their views leave them." I wrote to my husband about it and he said that as he had Madame's apartment in charge he could not leave. This made me furious, for I could not understand why he should be so jealous of Madame's reputation—so on account of his stupid feelings I was obliged to lose the good chance I had of getting out of that untruthful business.

Mr. Lane-Fox left Bombay for his tour. Dr. Hartmann before leaving for Poona asked me to go along with him there, which I refused. Two days after this I left Bombay for Madras, resumed there my occupation and went on as usual for a while.

Having witnessed some very painful instances of people who have ruined their brains in looking for this Philosopher's stone (the Mahatmas) I tried to arrange Theosophy without Mahatmas. I concluded in my mind that if this untruthful device could be done away with and a Society of investigation into science, nature and the powers of man could take its place, Madame might have a wide field whereupon to exercise her talent without having to lower herself to this "*tromperie.*" By this diversion I thought I could spare Madame those painful moments when she, with a beating heart, apprehended detection, as for instance in the case of Mr. Gargill of Baroda. Now I think my readers will understand that I was disgusted with Theosophy; that notwithstanding Madame's bad way at times, of which I have often complained to herself, to Colonel Olcott and others, I certainly wished to spare her the present shame. That, as I said, I was trying to turn Theosophy into something better and really did it with a good motive. But instead of finding reasonable people who might have helped me to carry it out I found bigotry and obstinacy. The first thing that surprized me was that, without any reasonable cause, Mr.

Damodar one day asked me whether he should ask Mr. Lane-Fox to pay my journey to Egypt, to which I answered in the negative, wondering what he meant by it. Shortly after this as they were going to have a meeting of the Board of Control they asked the keys of Madam's apartments, which my husband refused, because he knew well that they could not bear inspecting. On this they gave signs of very great annoyance, and the next day I learnt from Mr. Lane-Fox that Damodar had told him that I had mentioned the existence of secret passages, but when I came to inquire into the matter it was only inference. As I knew that Damodar was already in the secret, I had already said to him "you know all about it," and from this he had made the inference which he told Mr. Lane-Fox. A day or two after this when at chota hazri with Mr. Lane-Fox, a conversation arose about the need of economy, to which I answered, asking him to mention how much he would wish to spend monthly for the entertainment of the family at Adyar. To which Mr. Lane-Fox did not reply, but got up and went into Dr. Hartmann's room, and sent word shortly after that nothing was to be bought for any of them, because from that time they would eat separately, and also that they would require nothing at all, neither in the shape of plates or anything else, but would eat out of a plantain leaf. However, I had patience, and let them satisfy themselves for two days, and then under the pretext of asking whether they wanted any oranges I coaxed them back saying that they might eat anything they liked at the table even off a plantain leaf if they chose. They returned to their usual habits and for a while all was quiet. Again the question of economy was brought up—indeed daily, until I was tired of it and lost all patience. I asked them what did they want? "Only one servant" they said. "Could not the cook do all the work of the house? We don't want any one to wait at table, we can take the dishes ourselves and eat all in one dish." I suppose at seeing my disgust at this behaviour they thought they had better have us out; and they were planning how to do it, when Damodar thought proper to get a letter from the Mahatmas. He went upstairs, I followed him tip-toe, saw him prepare the letter, and when he was coming down I ran before him and was in time to hear him say that the Mahatma had settled the business by the letter which here follows :—

"So long as one has not developed a perfect sense of justice,

he should prefer to err rather on the side of mercy, than commit the slightest act of injustice. Madame Coulomb is a medium, and as such, irresponsible for many things she may say or do. At the same time she is kind and charitable. One must know how to act towards her, to make her a very good friend. She has her own weaknesses, but their bad effects can be minimized by exercising on her mind a moral influence by a friendly and kindly feeling. Her mediumistic nature is a help in this direction, if proper advantage be taken of the same.

It is my wish therefore, that she shall continue in charge of the household business, the Board of Control of course exercising a proper supervisory control and seeing in consultation with her that no unnecessary expenditure is incurred. A good deal of reform is necessary, and can be made rather with the help than the antagonism of Madame Coulomb.— K. H.

It was decided therefore, that as Damodar and myself were in want of a change of air, we should both go to Ooty. I left Madras on the 27th March; Damodar and Mr. Lane-Fox on the 1st of April.

Some time before leaving Madras for Ooty we had received the following letters from Colonel Olcott and Madame Blavatsky :—

SUEZ, 4-3-84.

Dear Mme. Coulomb,

We have had the finest of weather, the best of ships and Captains, and the pleasantest of company. All our party are well, even Madame B., who has been improving daily since leaving Bombay. Mohini and Babula were pretty sea-sick the first day or so, but since they have been quite free from all trouble. I have fortunately, not *suffered for a minute.* Madame B. is daily working upon the French translation of Isis and has almost revised the whole MSS of the 1st volume already. If we have fine weather in the Mediterranean Sea, she will also finish Vol. II. Should her health improve as rapidly as it has until now, I think she will be ready to come back to Adyar with me in July. In that case I would like to have her building finished, so that there may be no more bother about it and you would have time to direct other work on the place. I have sent word to the Board of Control that I want this work done *as soon as Damodar finds himself in funds.* But of course, I do not mean that we should *run into debt for it,* or for anything that we can do without. The fact is, dear M. C., I am tired of this haphazard, unsystematic, and compromising way in which our whole financial affairs have been conducted. I am more than ever determined that there shall be a clear and strict account of the object for which any given sum of money is disbursed. I am

sorry that you did not let Madame Coulomb long ago keep a separate account of the expenditures for Mme. B., myself, the table, servants' wages, the estate, repairs, etc., etc. I am determined that this shall be done henceforth, and as Mme. B. says she is willing and anxious to have her expenses known so that she may not be charged with what is spent on the house, the thing will be quite easy. Hitherto, you know, you forbade her doing so for fear Mme. B. might be vexed at her (at least, so she told me). You may depend upon it, it will be best for everybody—Mme. B., Mme. C., myself, and the T. S.—that we should know exactly what is purchased for each room and person. Mystery only breeds suspicion and trouble all around. It postpones rows only to make them the more bitter when they break out. Kindly let me hear from you about our home affairs and with kindest remembrances to Mme. Coulomb.

Believe me,
Ever faithfully yours,
H. S. Olcott.

Mon. Alexis Coulomb, F. T. S.

Please explain to M. Lane-Fox, your discovery in decimal reductions. He will appreciate it.

Suez.

Ma chère amie,

Depuis notre départ le Colonel ne fait que me scier le dos avec ce béni compte d'Oakes. Il prétend que vous lui avez prouvé que des 700 et quelques roupies de ce compte Rs. 864 ont été dépensées pour moi *personnellement* pour ma chambre, etc. Voulez vous donc, je vous prie, m'envoyer un compte détaillé des *items*. Que je voie enfin ce que j'ai dépensé pour ameublement d'en bas et pour celui d'*en haut* —le chez moi. J'ai été bien bête de payer l'argent de ma pôche fort souvent même pour en bas, s'il en est ainsi. Je vous prie de le faire. Vous devez avoir les comptes d'Oakes quelque part, les comptes detaillés je veux dire. J'ai de l'argent à recevoir du jour-

Suez.

My dear friend,

Since our departure the Colonel has done nothing but bore me about that blessed bill of Oakes. He pretends that you have proved to him that about 700 and odd rupees of that account of Rs. 864 have been spent for me personally for my rooms, etc. Will you then, I pray you, send me a detailed account of the items. Let me know what I have spent for the furniture of the lower story and for that of the upper one which I occupy. I have been very stupid to pay money from my own pocket so often for the lower rooms, if it is so. I beg you do it. You ought to have Oakes' bills somewhere, the detailed accounts I mean. I have money to receive from the Russian journal, and as soon as

ne! Russe et je payerai à M. Olcott sitôt reçu la somme entière *de ce que j'ai dépensé pour moi*, certes pas pour la maison. Dites je vous prie à mon cher Marquis de ne pas s'arrêter dans ses travaux, qu'il commence la nouvelle chambre et le toit—car j'ai déclaré que je ne retournerai pas tant que cette chambre ne soit prête. Et VOILA. D'ailleurs il va écrire lui même à Damodar et à M Coulomb.

I receive it, I will pay Mr. Olcott the entire sum that I have spent for the house. I beg you to tell my dear Marquis not to stop his work. Let him begin the new chamber and the roof, for I have declared that I will not return until the room is ready. And I WONT. For the rest he is going to write himself to Damodar and M. Coulomb.

Ils ont été tous malades comme des malheureux le premier jour, excepté Olcott et moi. Mohini et Babula ont du rendre leurs dîners pour toute l'année 1883. Maintenant il fait fort beau et calme. Nous sommes *sept* à bord et le capitaine est le plus charmant homme du monde. On me traite comme une vieille idole ici, et je serais fort heureuse si ce n'était ce chamaillage d'Oakes et pour Oakes. Ne voilà-t-il pas cet imbécile qui me dit l'autre jour qu'il *a bien peur* que la Société en devenant riche *ne devienne vicieuse et arrogante*. Qu'il ne sait trop s'il doit accepter ou refuser l'offre de M. Lane Fox de douer la Société d'un capital ! O Dio ! a-t-on jamais vu un ————* semblable.

They were all wretchedly sick the first day except Olcott and myself. Mohini and Babula have brought up their dinners for the whole year 1883. Now it is very fine and calm. We are seven on board and the Captain is the most delightful man in the world. They treat me here as an old idol, and I should be most happy if it was not for that eternal squabble about Oakes. Just fancy, what an idiot he [Olcott] is ! He said to me the other day that he *was much afraid* lest the Society in becoming rich should become vicious and proud ; and that he did not quite know whether he ought to accept or refuse Mr. Lane-Fox's offer to endow the Society. Oh God ! was there ever such a————*

A revoir ma chère amie. Je vous apporterai votre montre et autre chose. Le café 10 livres je vous enverrai de Marseilles. Le docteur du bord dit que cela s'appelle café de glands doux. Mille salam

Good-bye my dear friend. I will bring your watch and the other thing. The coffee, 10 lbs. I will send from Marseilles. The Doctor on board says they call it *café de glands doux*. A thousand salaams

* Consideration for the feelings of my French readers forbids me to print the word omitted. Suffice it to say it is used only by the Marseilles sailors.

à mon cher Marquis. Que font les pauvres petits chiens? Comment va tout le monde? Ne m'oubliez pas.

Yours truly,
H. P. Blavatsky.

to my dear Marquis. How are the little dogs? How is all the world? Do not forget me.

Yours truly,
H. P. Blavatsky.

While at Ooty I was secretly persecuted by having incessantly shown to me the necessity for me to leave the Society. To which I finally answered that I would do so as soon as Madame came, that I wanted to see her have a good row with her, and then leave her for good. To which Mr. Lane-Fox replied that I could see Madame Blavatsky on my way to America, thus taking upon himself to decide my movements. I cannot go, I said, my husband has been entrusted with Madame's apartment. He has a paper to this effect. To this Mr. Lane Fox replied that he had received fresh orders which entitled him to consider this order as *nul*. Here we had an altercation and Mr. Lane-Fox said that he would turn me out, give order to the servants to consider us "zero," and give us nothing to eat, so he would see if we would go. "I have to do with Colonel and Madame" I said "not with you." "Colonel and Madame have no business in this matter and Madame has begged Dr. Hartmann and myself before leaving for Europe to put you out of the Society, for she would not not come back if the place was infested with your presence," said he and also that "I am to watch your conduct, report it to her, and look after your correspondence with the Padris." I took little notice of all this because I believed from what I had often seen that Mr. Lane-Fox was not quite responsible for his conduct. I did all I could for him and tried to make him happy; so much so that one day he told me that they had written to Col. Olcott that they thought they had been too hasty in the decision they had formed of me. However the Mail came to spoil business again, and the occult letter mentioned further on, which I knew nothing about until I saw it printed in Dr. Hartmann's pamphlet.

In the meantime I received the following letter from Col. Olcott. It came to my husband who was in Madras and he opened it and replied to it before he sent it up to me at Ooty. I report here both the letter and the reply, with notes:—

Paris, 24--84.

Dear Madame Coulomb,

We are all settled here in our temporary head-quarters and

busy from morning to night. The Paris papers are full of us and the Society, our usual notoriety following us like our very shadows. On Saturday Madame and I go over to London, and Madame B. is to become the guest of the Count and Countess. A ——— new members of the Society.

I have unpleasant news to-day from Adyar about which I must speak to you plainly, as plainly as I ought in the capacity of your friend—which I suppose you have always taken me to be. My information is that you are talking about your having lent H.P.B. money in Egypt which has not been refunded; that Mr. Coulomb has made trap-doors and other apparatus for trick manifestations by her; that you have serious secrets about her that you might reveal; and that you openly express your hostility to the T. S. Now all this is nearly the same as you have told me personally, you will remember, and I must say I have been saddened by the discovery that you have been circulating these stories to any one besides myself, whose mind cannot be unsettled by any trivial things like these. I have never explained to you as plainly as I might that the Theosophical movement *does not rest at all for its permanency upon phenomena, and that even if you could prove that every supposed phenomenon ever witnessed by me or any one else were false it would not alter* my opinion one iota as to the benefit to be derived by the world from our Society's work. Nor would the Society be destroyed or even seriously checked. But neither you nor any one can do this, for many of us have seen phenomena when Madame B. was far away from us, and these very letters to-day received from Adyar testify to letters having been phenomenally received by Sreenávas Rao and others, and other phenomena taking place just as they did before H.P.B. left. So what is the good of telling such stories? And as to the money in Egypt, why keep that matter alive? If H.P.B. borrowed from you then she has certainly shown herself your friend by sharing her home with you since you joined us at Bombay. I shall not pretend to excuse her for any unkindness or injustice she may have shown you since then, for her nature is such as everybody knows to be, and it would be foolish to try to cover it up with the varnish of compliment. I have always felt that in case you were a loyal member of the T. S. and were willing to work with us for the promotion of its interests, you were as much entitled to shelter food, etc., as any other of us and that no obligation was imposed upon you by accepting them from us. But I must tell you candidly, that I do *not* think it right or fair that you should continue to be a member of a Society which you thought flourishing by the aid of trickery and false representation. If I thought my Society *that* I would leave it and wash my hands of it for ever. And if you do believe it so, and still stay a member why you see that at once you as much as confess that you and your *good*

honourable husband are knowingly parties to these disgraceful acts, and as guilty as H.P.B. herself. If you ever said that Mons. Coulomb helped make apparatus for trickery, that is just the same as to say that he by keeping his mouth closed about it, and allowing the fraud to go on is doubly dishonourable. I cannot think you would say such a falsehood, and I will not believe it until you yourself confess it. And finally, my dear Mme. C, what nonsense it is to give out, or let it be inferred that you have any power to harm the T. S. or anyone at head-quarters by Black Magic, when I tell you that no one on earth, nor any combination of men can harm the Society, which rests upon the everlasting rock of truth, and is doing good every day to mankind. I do hope too, as your well-wisher, that you will never seriously think that this harm could be wrought by combining yourself with Mr. Bowen, or the Bishop, or the Madras Padris, or any of their Societies. Such a plot would never succeed in doing more than to make a temporary annoyance, like the stupid scandals of the past at Bombay and elsewhere. While I live and work and can fight for the cause, it will be impossible to overthrow it.

So now that I have said my say in my usual plain but honest way, let us be friends and allies as we have hitherto been, and with sincere regards to Mons. Coulomb.

I am, faithfully yours,
(Signed) H. S. Olcott.

The reply to this letter was given by Mr. A. Coulomb, which is the following, and to which are annexed his comments.

Cher Monsieur,

En l'absence de ma femme qui se trouve en ce moment à Ootacamund, pour raison de santé j'ai reçu la lettre que vous lui avez adressée et comme elle m'a autorisé à ouvrir sa correspondance je l'ai lue. Je suis tellement indigné de la conduite des personnes qui vous ont écrit de tels mensonges que je ne ferai pas parvenir votre lettre à ma femme et que j'attendrai votre retour pour que vous me confrontiez ainsi que ma femme avec ces personnes qui vous ont écrit des pareilles cho-

Dear Sir,

In the absence of my wife who is at present at Ooty on account of her health, I have received the letter which you have sent her, and as she has authorised me to open her correspondence I have read it. I am so indignant at the behaviour of the persons who have written to you such lies that I shall not transmit your letter to my wife, and I shall await your return in order that you may confront us with those persons who have written to you such things, and we shall

ses et alors nous verrons si ces mêmes personnes auront le courage d'affirmer devant vous et devant nous ce qu'elles ont écrit. Depuis que nous sommes dans la Société nous sommes toujours exposés et accusés injustement et cela jamais en face mais toujours par des lettres calomniatrices. Je n'ai pas eu à me flatter de la conduite que l'on a eue envers moi, pourtant j'ai tout supporté, je n'ai rien dit et ne vous ai rien écrit.

Si ces personnes qui vous ont écrit de tels mensonges ont pour but de nous mettre en dehors de la Société, elles n'ont pas besoin pour cela de recourir à de si vils moyens. Je vous suis très reconnaissant pour la bonté que vous avez eue de nous informer de ce que l'on vous avait écrit ; au moins vous donnez les chances de pouvoir se disculper et c'est ce que nous ferons à votre retour, de cette façon vous pourrez vous former une opinion des personnes. Permettez moi de vous dire que des accusations si mal fondées ne sont guère fraternelles de la part de ceux qui les ont écrites ; et je serai fort heureux à votre retour de connaitre ces personnes et de pouvoir non seulement leur dire ma façon de penser mais les assigner devant une cour de justice pour diffamation. Je vous prie d'excuser mon style s'il n'est pas correct mais je suis tellement indigné contre elles que mon sang bouillonne.

Je vous prie de m'excuser si je n'ai pas répondu à votre lettre datée de Suez les raisons

see if they would dare to affirm before you and before us what they have written. Since we are in the Society we are always exposed and accused unjustly, and this never openly but always by calumnious letters. I cannot say that I had reason to be satisfied with the behaviour shown to me, nevertheless, I have borne all, I have said nothing and I have written nothing to you about it.

If the object of these persons who have written to you such lies is to put us out of the Society, they need not have recourse to such vile means. I am very grateful to you for the kindness you have had to inform us of that which has been written to you ; at least you give the chance to clear one's self and this we will do at your return, so you will be able to judge for yourself. Allow me to tell you that accusations so badly grounded are not very brother-like from the part of those who have written them ; and I shall be very happy if on your return I have the opportunity of knowing these persons not only in order to speak to them my mind but also to assign them before a Court of law. I beg you to forgive me if my style is not exactly the thing, but I am so excited against these persons that my blood boils.

I beg you to excuse me if I have not answered your letter from Suez, the reason of it is

sont qu'après avoir fait part de votre lettre à Damodar il m'a répondu qu'il n'y avait pas de fonds pour faire face aux dépenses qu'entraineraient les travaux et quelques jours après l'on m'a enlevé tous les pouvoirs pour commander le personnel de la propriété par conséquent je ne représente en ce moment qu'un *Zéro*, mais ces petits désagréments ne sont rien pour moi qui a été à la rude école de cette adversité qui m'a fait éprouver de si rudes pertes.

Vous pouvez envoyer une copie de cette lettre (celle ci que je vous écris maintenant) aux personnes qui ont écrit contre nous ; pour qu'elles sachent qu'elles auront à *substantiate* leurs calomnies.

Comme je suis de l'école des fatalistes c'est-à-dire que rien ne peut changer la Destinée ni le cours des choses je n'ai qu'à prendre les choses que comme elles viennent ; alors laissons ce sujet, et permettez moi de vous féliciter sur le succès et la renommée que vous avez à Paris et j'espère qu'ils vous accompagneront à Londres et que vous retournerez ici triomphants. Je vous remercie de nouveau pour votre franchise et je crois qu'à votre retour vous trouverez que nous sommes dignes de votre estime.

En attendant agréez, cher Monsieur, les salutations respectueuses de votre très dévoué serviteur.

(Signé) A. COULOMB.

that after having communicated it to Damodar he told me that he had no funds in hand to pay the expenses that the works would cost, and a few days after they have taken from me all authority over all the men employed at the estate, consequently I now represent nothing more than a *Zero*, but these slight unpleasantnesses, are nothing to me who have been brought up in the severe school of adversity which has tried me so much.

You can send a copy of this letter (this one which I am writing you now) to the people who have written against us ; in order to let them know that they will have to substantiate their calumnies.

As I agree with the fatalists, that is to say, that nothing can change destiny nor the course of events, I accept things as they come ; consequently let us drop this subject and allow me to congratulate you on the success and fame that you have obtained in Paris which I hope will accompany you in London and that you will return back triumphant. I thank you again for your candour and I believe that on your return you will find that we are worthy of your esteem.

Meanwhile accept, dear sir, the respectful salutations of your very devoted servant.

(Signed) A. COULOMB.

[*Note by M. Coulomb.*—After second consideration I sent Colonel's letter to my wife, and as I had also received Madame Blavatsky's letter I wrote to Colonel the above reply because as

in Madame Blavatsky's letter it was said that Mr. Coulomb says "tout ce que dit *his wife*' (All that *his wife* says), and as I had never uttered a word on the subject concerning the accusations mentioned in Colonel's and Madame's letter, I had a right to say that these were calumnies. I have shown the truth of this in my subsequent conduct which has been that in order to save Madame's reputation I did my best to the last, and it was only on the morning of the 16th May that I confessed to Mr. Damodar the existence of the trap-doors (as it can be seen by his affidavit) and this confidentially with the object of sparing Madam's honour and at the moment when I saw no other alternative before me.

When I wrote to Colonel I did not know at that time that Mme. Blavatsky had sent the following occult letter, which of course she antidated for the occasion when she wrote it, and which letter had been the cause of all that had happened up till then on account of the orders contained in it having been too zealously carried out. Here follows the occult letter:—

"*April* 26, 1884.— For some time already the woman has opened communication — a regular diplomatic *pourparler* with the enemies of the cause, certain padries. She hopes for more than 2,000 Rupees from them, if she helps them ruining or at least injuring the Society by injuring the reputation of the founders. Hence hints as to "trap-doors" and tricks. Moreover when *needed* trap-doors *will be found*, as they have been forthcoming for some time. They are sole masters of the top story. They have full entrance to and control of the premises.

"Monsieur" is clever and cunning at every handicraft, good mechanic and carpenter and good at walls likewise. *Take note of this ye Theosophists.* They hate you with all the hatred of failure against success; the Society, Henry, H. P. B. Theosophists and aye the very name Theosophy. The——are ready to lay out a good sum for the ruin of the Society they hate.——— ———Moreover the J——in India are in direct understanding with those of London and Paris.

——— Keep all said above in strictest confidence, if you would be strongest. Let her not suspect you know it, but if you would have my advice be prudent. Yet act without delay.— M."

As to the statement of Mr. Damodar of this letter falling in his room from the ceiling I shall say that his statement of the miraculous and occult way in which he received it, is so ridiculously absurd that no one will accept it, except those who have an interest to lead people to believe that they themselves are believers in these things when it is not so. It would have been much better for Mme. Blavatsky if Mr. Damodar knowing the danger of the situation would have warned her from the conse-

quences attending it, as I have done myself several times when I was entrusted with the delivery of the occult correspondence, and would have kept by him Mme's. occult letter till new orders.]

By the same post I received a very long letter from Madame which I here give :—

PARIS, 1*st April* 1884.
46, Rue Notre Dame des Champs.

Mon cher Monsieur et Madame Coulomb.

Je vous adresse cette lettre à tous les deux, car je crois qu'il est bon que vous mettiez vos têtes ensemble et que vous y pensiez sérieusement. Je n'ai pas pu vous écrire avant— j'étais trop malade pour cela. Je me permets d'abord de transcrire des passages de plusieurs lettres que je viens de recevoir d'Adyar. Ce sera long. Je passerai sur ce qui y est dit de Madame Coulomb et Mr. Brown " who (Mad. Coul.) in his case as she did in that of———— *tries her best to undermine the power of the Society by talking to him as she does against it.*" Tout cela est, ou n'est pas serieux. Ni de ce que Mr. Lane Fox dit dans sa lettre, mais voici ce qu'on ajoute " She opposes *everything* that is intended for the benefit of the Society.... but these are perhaps trifling things which might be counteracted. More serious is the fact that she says that she lent you money in Egypt." (Cela je ne m'en suis jamais cachée, je l'ai dit à tout le monde et lors de la tragédie de *Wimbridge—Bates* j'avais annoncé publiquement que je vous avais des obligations, que lorsque personne ne voulait m'aider, moi étrangère au

PARIS, 1*st April* 1884.
46, Rue Notre Dame des Champs.

My dear Monsieur and Madame Coulomb.

I address this letter to you both, because I think it well that you should lay your heads together and think seriously about it. I have not been able to write to you before—I have been too ill for that. I will first transcribe certain passages from several letters which I have just received from the Adyar. These extracts will be lengthy. I will not dwell upon what is there said respecting Madame Coulomb and Mr. Brown " who (Madame Coulomb) in his case she did in that of————, *tries her best to undermine the power of the Society by talking to him as she does against it.*" All that may or may not be serious, neither is what Mr. Lane Fox says in his letter, but see what is added. " She opposes *everything* that is intended for the benefit of the Society. But these are perhaps trifling things which might be counteracted. More serious is the fact that she says she lent you money in Egypt." (That I have never hidden, I have told it to every body and at the time of the Wimbridge—Bates tragedy, I announced publicly that I was under obligation to you, since when no one would aid me—

Caire, vous seule et M. Coulomb m'aviez aidée, m'aviez donné l'hospitalité, prêté de l'argent, etc; j'ai toujours dit *bien plus même que vous m'aviez vraiment fait.*—Bien je continue de transcrire)".....She says the money was never repaid; that *M. Coulomb has been constructing secret trap-doors for the producing of occult phenomena;* that she could tell —the Lord knows what—if she wanted to; and lastly her foolish assertion that the Theosophical Society was founded to overthrow British rule in India....Madame Coulomb ever since I knew her expressed it to be her highest wish to get sufficient money to go to some other place, and for this object she begged 2,000 Rupees from Hurrisingjee. She has told many times, that if she had only 2,000 Rupees, she would go like a shot. Mr. Lane Fox has offered to give her the 2,000 Rupees or provide for her in any way she wishes, but now she suddenly changes her attitude and insists in staying, saying that she has a paper from Colonel Olcott, in which he offers her a home for life in Adyar, and that she has positive orders from you (orders!!?) not only to remain here during your absence but also to help herself from the funds of the Society, whenever she should want any money to buy dresses, etc." Est ce donc parceque j'ai effectivement dit et répeté à vous devant Olcott et autres, que *Théosophes et amis vous aviez tous les deux le droit de dépenser pour vos habil-*

me a stranger in Cairo—you alone and M. Coulomb helped me, gave me hospitality, loans of money, &c.; I have always said *more even than you really did.* Well, I continue my copying).—"She says the money was never repaid; that *M. Coulomb has been constructing secret trap-doors for the producing of occult phenomena,* that she could tell—the Lord knows what—if she wanted to, and lastly her foolish assertion that the Theosophical Society was founded to overthrow British rule in India..... Madame Coulomb, ever since I knew her expressed it to be her highest wish to get sufficient money to go to some other place, and for this object she begged 2,000 Rupees from Hurrusingjee. She has told many times that if she had only 2,000 Rupees she would go like a shot. Mr. Lane Fox has offered to give her the 2,000 Rupees, or provide for her in any way she wishes, but now she suddenly changes her attitude and insists in staying; saying that she has a paper from Colonel Olcott in which he offers her a home for life in Adyar, and that she has positive orders from you (orders!!?) not only to remain here during your absence but also to help herself from the funds of the Society whenever she should want any money to buy dresses, etc." Is it then because I have really said and repeated to you before Olcott and others, that you both, being Theosophists and friends had a right to spend the money

lements et nécessités sur l'argent de la société—que vous allez leur dire que M. Coulomb *has constructed secret trap-doors*, etc. ! ! Oh Madame Coulomb que vous ai je donc fait, pour que vous tâchiez de me ruiner de la sorte ! Est ce parceque nous restons quatre ans ensemble a *crever misère*, et que je vous ai tout laissé dans la maison entre vos mains en vous disant continuellement—" prenez l'argent qu 'il vous faut"—que vous cherchez à me perdre pour la vie dans l'esprit de ceux qui lorsqu'ils m'auront tourné le dos *vous* tourneront le dos à vous la *première* et que vous n'y gagneriez rien que de perdre des amis qui autrement vous aideraient toujours et quand même ! Et comment puis je croire que Madame Coulomb aille ainsi déshonorer son mari et elle même ! Ceux qui m'écrivent et au Colonel aussi disent ce qui suit : " Her object in doing so looks as though she wanted to get money from Mr. Fox and remain here and"—mais je ne veux pas transcrire plus. Je garde les lettres et je vous les ferai voir *si nous nous revoyions* jamais. On ajoute " Futhermore we have sufficient evidence *through herself* that she is made use of by black magicians not only to interfere with the welfare of the society, but especially to exert a poisonous and detrimental influence on Damodar. As to her being an enemy of the Society, she does not even attempt to deny it." Plus loin il est dit que M. Coulomb dit tout ce que dit

of the Society for your dress and necessary expenses, that you are saying to them that M. Coulomb *has constructed secret trap-doors, etc. ! !* Oh Madame Coulomb ! what then have I done to you that you should try to ruin me in this way ! Is it because for four years we lived together helping each other to meet the troubles of life, and because I have left everything in the house in your hands saying to you continually "take what money you need," that you seek to ruin me for life in the minds of those, who, when they turn their back on me, will turn their back on you first, and although you will gain nothing but the loss of friends who would otherwise always have aided you ! How can I believe that Madame Coulomb will so dishonour her husband and her herself ! Those who write to me and the Colonel also say what follows— " Her object in doing so looks as though she wanted to get money from Mr. Fox and remain here and"—but I am unwilling to transcribe more. I am keeping the letters and *if ever we meet again* you shall see them. They add—" Furthermore we have sufficient evidence *through herself* that she is made use of by black magicians not only to enterfere with the welfare of the Society, but especially to exert a poisonous and detrimental influence on Damodar. As to her being an enemy of the Society she does not even attempt to deny it." Further on it is said

his wife. JE NE LE CROIS PAS. Vous êtes trop honnête homme, trop fier pour faire rien de semblable. Vous êtes prêt à tuer un homme lorsque vous êtes en colère. *Vous ne le dénonceriez jamais!* Vous n'iriez pas l'accuser *en secret* devant ses amis ; et si Mad : Coulomb qui ne ferait pas de mal à une mouche, qui a tant d'amour pour les bêtes même, l'a fait, c'est *qu'elle est malade* et ne sait pas ce qu'elle dit, ne pense pas au mal affreux qu'elle fait à ceux qui ne lui ont jamais rien fait et le mal qu'elle *fait à elle même* et à tous ! Pourquoi me haït elle ? Que lui ai je fait ? Je sais que je suis mauvaise, violente, que sans le vouloir je l'ai peut-être plus d'une fois offensée. Mais quel mal lui ai je jamais fait ? Depuis notre arrivée à Adyar je l'ai vraiment et sincèrement aimée et depuis mon départ je n'ai fait que penser à lui acheter ce dont elle avait besoin à Paris, et aux moyens de lui faire avoir deux ou trois mille roupies pour qu'elle aille tous les étés à Ootacamund ou ailleurs s'établir, avoir un boarding house, ou enfin faire quelquechose pour elle et vous. Je n'ai jamais été ingrate, jamais traitre mon cher M. Coulomb. Et vous Madame Coulomb ne me dites pas que vous n'avez jamais dit cela comme dans le cas de Hurrisingjee, car voici encore ce pauvre enfant de Damodar, qui m'écrit une lettre désespérée. Je copie aussi. " I am between the horns of a dilemma,...Master tells me that Madame Coulomb must be

that M. Coulomb says the same things as *his wife.* I DO NOT BELIEVE IT. You are too honest a man, too proud, to do such a thing. You are ready to kill a man when you are in a rage. *You will never lay an accusation against him!* You would not accuse him *in secret* before his friends. And if Mme. Coulomb, who would not do an injury to a fly—who has so much love for the very beasts, has done so, *it is because she is sick* and does not know what she says, and does not think of the frightful harm she is doing to those who have never done anything to her, and the harm that she does to herself and to all. Why does she hate me ? What have I done to her ? I know that I am bad tempered, violent, that without intending it I have perhaps offended her more than once. But what evil have I ever done to her ? Since our arrival at Adyar I have truly and sincerely loved her, and since my departure I have thought only of buying her something at Paris which she needed, and of how I could put you in the possession of 2 or 3 thousand rupees in order that she might go and reside for the summer at Ootacamund or settle elsewhere and keep a boarding house, or indeed do anything for herself and you. I have never been ungrateful, never a traitor my dear M. Coulomb. And you Mme. Coulomb, do not say that you have never said this, as in the case of Hurrusingee, for see again what that poor boy Damodar says who has written

treated with consideration and respect and on the other hand she tells me and has been saying to every one *that you are a fraud* performing phenomena by means of secret spring trap-doors probably constructed by M. Coulomb. This she did not assert to me but only insinuated," etc., Et puis—" . .... I entirely agree with the facts introduced in——'s letters to you. Madame C. has been, according *to her confession*, exercising an influence prejudicial to the interests of the Society."

Hé bien, que dites vous à tout cela ? *Quel résultat* voulez vous atteindre Mme. Coulomb en laissant les gens croire de vous, *ce que vous n'êtes pas capable de faire* c. à. d. de la magie noire contre une Société qui vous protége, qui travaille pour vous, si vous avez travaillé pour elle (et Dieu sait les obligations que nous devons tous à vous, M. Coulomb pour tout ce que vous avez fait pour nous depuis que nous sommes à Adyar !) Que vous avez travaillé pour nous je le dis tout haut, et que, travaillant vous avez droit a notre reconnaissance et de vous habiller, de vous nourrir et de vivre aux dépens de cette Société autant que ses fonds le permettent— je le dis encore. Mais quel but avez vous à aller me dénigrer secrètement à ceux qui m'aiment et qui croient en moi ? Quelle vengeance avez vous

a despairing letter. I copy again ;—" I am between the horns of a dilemma,.. ...Master tells me that Madame Coulomb must be treated with consideration and respect and on the other hand she tells me, and has been saying to every one, *that you are a fraud* performing phenomena by means of secret spring trap-doors probably constructed by M. Coulomb. This she did not assert to me but only insinuated, &c." And further on " . ..... I entirely agree with the facts introduced in ———'s letters to you Madame C. has been, according *to her confession*, exercising an influence prejudical to the interests of the Society."

Well now—what do you say to all that ? *What end* do you expect to gain Mme. Coulomb by allowing people to believe of you *that which you are incapable of doing i. e.*, of (employing) black magic against a Society which protects you, which works for you, if you have worked for it (and God knows the obligations which we owe entirely to you M. Coulomb for all that you have done for us since we came to Adyar !) That you have worked for us I say aloud, and that working you have a right to our gratitude, and to your clothing and food, and to live at the cost of the Society as far as its funds allow—I say it again. But what purpose, have you in going and villifying me secretly to those who love me, and who believe in me ? What (cause of) vengeance have you against me ?

contre moi, que vous ai je fait, je le demande encore ? Ce que vous faites *ne ruinera jamais la Société*, seulement moi seule, tout au plus dans l'estimation de mes amis. Le public m'a toujours regardée comme *a fraud and an impostor*. En disant et agissant comme vous le faites vous n'atteindrez qu'un but, c'est qu'on dira que vous l'êtes aussi " une *fraud ;*" et pire que cela, que vous l'avez fait *par intérêt* ce que je n'ai pas fait moi, puisque je donne tout ce que j'ai pour la Société, que *je me tue* pour elle. On dira que vous et M. Coulomb m'avez aidée *non par amitié* (car vous prouvez par vos accusations et dénonciations que pour des raisons à moi inconnues, vous me haïssez) mais dans l'espoir " *of blackmailing*" comme le dit une des lettres à Olcott. Mais c'est horrible cela ! Vous êtes vraiment malade, vous devez l'être pour agir aussi follement que vous le faites ! Comprenez donc que vous ne pouvez atteindre personne à l'heure qu'il est. Que c'est trop tard. Que des phénomènes semblables et plus merveilleux encore (des lettres du Mahatma Koothoomi et de notre maître) ont eu lieu lorsque j'étais à des milliers de lieues. Que Mr. Hume à Simla, Col. Strange à Kashmir, Sinnett à Londres, Queensbury à New York, et Gilbert en Australie ont reçu le même jour, à la même heure une lettre circulaire dans l'écriture du Mahatma *lorsque tout étaient seuls dans leurs chambres*. Où donc étaient les *trap-doors* construits

What have I done to you I ask again ? What you do will *never ruin the Society*, only me alone, at the most in the estimation of my friends. The public has always looked upon me as *a fraud and an imposter*. By talking and acting as you do you will only gain one end, that is, people will say that you also are " a *fraud*" ; and worse than that, that you have done *for your own interests*, what I have not done for myself, since I give all that I have to the Society, for I spend my life for it. They will say that you and M. Coulomb have helped me *not for the sake of friendship*, (for you prove by your accusations and denunciations that for some reason unknown to me you hate me) but in the hope of " *blackmailing*," as one of the letters to Olcott puts it. But that is dreadful ! You are truly sick. You must be so to do as foolishly as you are doing ! Understand then that you cannot at this hour of day injure anyone. That it is too late. That similar phenomena, and more marvellous still (letters from the Mahatma Koot Hoomi and from our Master) have happened when I was a thousand leagues away. That Mr. Hume at Simla, Col. Strange in Kashmir Sinnett in London, Queensbury in New York and Gilbert in Australia have received the same day and the same hour a circular letter in the writing of the Mahatma *when all were alone in their rooms*. Where then were the *trap-doors* constructed by M. Coulomb ? Find

par M. Coulomb ? Découvrez en une véritablement, et cela rejaillirait tout au plus sur vous les premiers et pauvre moi. Les gens qui voient le Mahatma devant eux en Australie et Londres comme à Adyar, qui reçoivent de lui des lettre *dans son écriture* au réponse à leurs lettres écrites deux heures avant *ne vous croiront pas*, ne pourraient vous croire ; et rappelez vous que si j'étais 20,000 fois *exposée*, *attrapée et convaincue* d'imposture comme les *mediums* tout cela ne ferait rien à la cause, à la vérité. Qu' enfin si en m'accusant moi même publiquement, en me proclaimant *a fraud* dans tous les journaux je pouvais faire du bien par cela à la Société et rendre par cela la vénération pour les "Frères Mahatmas" encore plus grande—que je le ferais sans hésiter un moment. Je me ferai brûler vivante pour cette *cause* que vous haïssez tant. Et qui donc a été le *fraud* quand (moi à mille lieues) Hurrusingjee a eu la réponse à sa lettre qu'il avait mis dans le *shrine* et Srinavas Rao aussi ? comme on nous écrit d'Adyar ? Est ce vous qui aviez écrit dans l' écriture du Mahatma, et vous encore qui vous vous êtes servie d'un *trap-door* ? Tout le mal provient de cela que vous n'avez jamais voulu croire qu'il y avait des *vrais* "Mahatmas" derrière le rideau. Que vous ne croyez pas au phénomènes réels et voilá pourquoi vous voyez *dans tont* des *tricks*. Hé bien, à la grâce de Dieu. Accusez moi, dénoncez moi, ruinez H. P. one out really, and it will reflect at most on you the principal actors and on poor me. People who have seen the Mahatma before them in Australia and London as at the Adyar, who have received from him letters *in his hand-writing* in reply to their letters written two hours before *will not believe you*, nor could they believe you; and remember that if I were 20,000 times *exposed, detected and convicted* of imposture, like the *mediums*, all that would indeed be nothing to the cause, to truth. So then if by accusing myself publicly and proclaiming myself a *fraud* in all the papers I can thus do good to the Society and make the veneration for the Mahatmas still greater,—I shall do it without a moment's hesitation. I will spend myself for that *cause* which you hate so much. And who then has been the *fraud* when (I being 1,000 leagues away) Hurrusingjee has a reply to his letter which he had put into the *shrine*, and Srinavas Rao also, as they have written to me from the Adyar ? Is it you who have written in the handwriting of the Mahatma, and you also have taken advantage of a *trap-door* ? All the evil proved will be that you have never wished to believe that there were *true* "Mahatmas" behind the curtain. That you do not believe the phenomena real, and that is why you see *tricks in everything*. Ah well ! (I commit myself) to the grace of God. Accuse me, denounce me, ruin H. P. Blavatsky who has never hated or

Blavatsky qui ne vous a jamais ni haïe, ni trahie, qui a presque ruinée la Societé à son *début* à Bombay, pour vous soutenir et vous protéger contre tous—même le Colonel—et cela lorsqu' elle pouvait le faire sans aucun danger pour elle. Faites le, ma bonne amie. Mais vous qui parlez tant de Dieu et du Christ, rappelez vous que s'il y a un Dieu, il ne vous récompensera certes pas pour le mal que vous cherchez à faire à ceux qui ne vous en ont pas fait. Vous direz ce que vous voudrez mais une personne vivante est toujours plus qu'un chien ou une bête dans l' économie de la nature. M. Lane Fox et le *Board of Trustees* parait avoir fait des changements à la maison, renvoyé des coolis, des chiens encore ? Et je parie que Mdm. Coulomb attribue tout cela à moi ! Hé bien, vous avez tout à fait tort. Tout *cela*, le *Board des Trustees* a été arrangé le dernier jour à Bombay, lorsque recevant la nouvelle de la mort de mon oncle je n'y ai *pris aucune part* : je ne savais même pas ce qu'ils faisaient. C'est le Colonel, Dr. Hartmann, et M. Lane Fox qui ont tout *plané* et accompli. C'est aujourd 'hui seulement que je me suis fait expliquer la chose par le Colonel. J'ai même demandé qu'on nomme M. Coulomb un des *Trustees*, tellement j'avais besoin de lui pour construire une chambre. Le Colonel ne m'a pas répondu ni oui, ni non. Et aujourd'hui il me fait une scène encore d'avoir dépensé avec M. Coulomb tout l'argent pour mon étage, &c ! Savez vous ce

betrayed you, who almost ruined the Society at its first appearance in Bombay in order to sustain and protect you, in opposition to all—even the Colonel—and that when she was [not] able to do it without danger to herself. Do it my good friend. But remember, you who speak so much of God and of Christ, that if there be a God he will assuredly not reward you for the evil which you try to do to those who have never done anything to you. You may say what you please, but a living person is always more than a dog or a beast in the economy of nature. Mr. Lane-Fox and the board of Trustees appear to have made changes in the house sending away the coolies and the dogs too ? And it seems to me that Mme. Coulomb attributes all that to me. Ah well ! You are altogether wrong. All *that* the Board of Trustees arranged the last day at Bombay when, having received the news of the death of my uncle, I *took no part*. I did not even know what they had done. It was the Colonel, Dr. Hartmann, and Mr. Lane-Fox who arranged and carried out everything. It is only to-day that I have made the Colonel explain the thing to me. I have even asked that they should nominate M. Coulomb as one of the Trustees, so much do I need him to build a room. The Colonel has not answered me either yes or no. And to-day he reproached me again with having, along with M. Coulomb, spent all the money for

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qu'il a remarqué à ces lettres dont j'ai copié les *extracts* (page 1) ? Si Mme. Coulomb qui vous a "undeniably helped in some phenomena, for she told this to me herself, were to proclaim it on the top of the roof, it would change nothing *in my knowledge* and that of Dr. Hartmann, Brown, Sinnett, Hume and so many others in the appreciation of Theosophy and the veneration for the Brothers. You alone would suffer. For *if even you yourself were to tell me that the Mahatmas do not exist and that you have tricked in every phenomenon produced by you, I would answer you that* YOU LIE, *for we know the Mahatmas*, and know that you could not—no more than fly on the moon—have produced certain of the best of your phenomena." Et voilà. Déduisez en, ce qui est la vérité, et ce *qu'il* en pense.

Si je n'ai pas fait plus pour vous que je n'ai fait, ce que je n'en avais pas les moyens. Absorbée que j'étais et que je suis *toute entière* dans la cause, je ne pense à personne. Que *je perisse* mais que la cause soit florissante. Si vous me compromettez devant Lane Fox, Hartmann et les autres—hé bien, je ne reviendrai pas à Adyar et je reste ici, ou à Londres, où je prouverai par des phénomènes plus merveilleux encore qu'ils sont vrais et que nos Mahatmas existent, car *il y en a un ici à Paris et qu'il ira aussi à Londres.* Et quand je l'aurai prouvé—où

my rooms, &c. Do you know what he said respecting the letters from which I have copied extracts? If Mme. Coulomb who has "undeniably helped you in some phenomena, for she told this to me herself, were to proclaim it on the top of the roof, it would change nothing *in my knowledge* and that of Dr. Hartmann, Brown, Sinnett, Hume and so many others in the appreciation of Theosophy and their veneration for the Brothers. You alone would suffer. For *if even you yourself were to tell me that the Mahatmas do not exist and that you have tricked in every phenomenon produced by you, I would answer you that* YOU LIE, *for we know the Mahatmas*, and know that you could not—no more than fly on the moon—have produced certain of the best of your phenomena." See there ! Conclude from this what the truth is, and what he thinks.

If I have not done more for you than I have, it is because I had not the means. Absorbed *altogether* in the cause, as I was and still am, I think of nobody. May *I perish* but may the cause flourish ! If you compromise me before Lane-Eox, Hartmann and the others—ah well, I shall never return to the Adyar, but will remain here or in London where I will prove by phenomena more marvellous still that they are true and that our Mahatmas exist, *for there is one here at Paris and there will be also in London.* And when I shall have proved this, where will the *trap-doors* be then?

seront les *trap-doors* alors ? Que feront elles ? Pourquoi voulez vous vous faire haïr du Colonel et le mettre contre vous, ainsi que vous avez mis tous *tous* à Adyar contre vous ? Pourquoi ne pas rester tranquillement amis et attendre des meilleurs jours, en nous aidant à mettre la Société sur un pied stable, ayant un grand fonds et des sommes dont profiteraient tous les théosophes qui ont besoin de protection et de secours d'argent ? Pourquoi ne pas accepter les 2,000 Rupees que vous offre M. Lane Fox et passer les mois chauds à Ooty et les mois frais avec nous comme par le passé ? Il parait qu'il n'y a plus le sou chez Damodar. Il nous en demande de l'argent, à nous ! Et nous qui dépensons, dépensons et n'en aurons plus bientôt car il n'en vient pas encore, et vous, vous voulez perdre, *aliener* à la cause le seul homme qui puisse l'aider, le seul qui soit riche. Au lieu de devenir amie avec lui, vous le mettez horriblement contre vous. Ah ma chère amie que c'est donc malheureux et bête tout cela ! Allez, je ne vous en veux pas. Je suis tellement habituée à craindre et souffrir que rien ne m'étonne. Mais ce qui m'étonne vraiment c'est de vous voir, vous une femme si intelligente—faire le mal *pour le plaisir du mal*, et risquant à être engouffrée dans l'abîme que vous aurez creusé —vous la première ! *Basta !* Croyez tous deux que c'est une amie qui parle. Monsieur Coulomb je l'amie bien et jusqu'à

Who will make them ? Why do you wish to make the Colonel hate you, and set him against you, as you have put *all* at Adyar against you ? Why not quietly remain friends and wait for better days, helping us to put the Society on a firm basis, having large funds of which all Theosophists who have need of protection and help in money would reap the benefit ? Why not accept the 2,000 Rupees which Mr. Lane Fox offered you and spend the hot months at Ooty and the cool months with us as in the past ? It appears that Damodar has not a cash left. He asks money from us—from us ! And we who spend, spend and shall soon have no more, for it is no longer coming in ; and you—you wish to alienate from the cause the only man who is able to help it, the only one who is rich. Instead of becoming friends with him you are setting him horribly against you. Ah my dear friend how miserable and foolish is all this ! Come ! I have no ill-will against you. I am so much accustomed to terror and suffering that nothing astonishes me. But what truly astonishes me is to see you who are such an intelligent woman doing evil for its own sake, and running the risk of being swallowed up in the pit which you have digged—yourself the first (victim) ! Pshaw ! Believe both of you that it is a friend who speaks. I love M. Coulomb well and until he himself says to me that I am mistaken respecting him, that he has left you to speak

ce qu'il ne me dise lui-même que je me suis trompée sur son compte, qu'il vous a laissé dire et parler des *trap-doors* sans vous contredire. Je ne croirai jamais à de tels discours *de sa part!* Il en est incapable. Défaites donc le mal que vous avez fait *inconsciemment*—j'en suis sûre, emportée par vos nerfs, votre maladie vos suffrances et la colère—que vous a causée ce *Board of Trustees* qui m'embête moi, plus que vous. Mais s'il vous plait de continuer et me déshonorer sans ancun bien pour vous—faites le—*et que votre Christ et Dieu vous le rendent.*

Aprez quoi, je me signe, avec une souffrance au cœur que vous ne comprendrez jamais —toujours encore votre amie.

H. P. Blavatsky.

and talk of trap-doors without contradicting you, I will never believe such tales respecting him. He is incapable of it. Undo then the evil which you have unwittingly done. I am sure of this—(you are) carried away by your nerves, your sickness, your sufferings and the anger which you have roused in the board of Trustees who annoy me more than they annoy you. But if you choose to go on disgracing me for no good to yourself—do it—*and may your Christ and God repay you!*

After all, I sign myself, with anguish of heart which you can never comprehend—For ever your friend.

H. P. Blavatsky.

After I had read this letter I was indignant at its contents, so I went up to Mr. Lane-Fox and asked him "Did you ever offer me 2,000 Rupees?" He answered "No I never did," and he added that what was contained in the letter he did not write, although at the time he had written something quite as strong. From this moment all vestage of brotherhood was broken; their occupation was that of collecting affidavits from every part, asking everyone what my opinion was towards the Society and Madame. While we were at Ooty and when Mr. Lane-Fox had decided to return to Madras he said it was no use my coming back I might remain where I was. But I having written to my husband, and he having complained to Dr. Hartmann, this latter wrote to Mr. Lane-Fox that I was to go home to head-quarters. We returned to Madras on the 6th of May. On May 13 Dr. Hartmann said to me "Your steamer for America leaves on May 24 you must get ready." I was taken so by surprise that I did not know what he meant; "What steamer? what do you mean" I said, "Your steamer in which you are to go to America." At this I left the room to tell my husband what Dr. Hartmann had said. Dr. Hartmann

followed and told my husband what he had told me, that is, that we were to leave on the 24th. M. Coulomb said that he was obliged to wait for an answer from Madame and begged him not to scream so loud. Dr. Hartmann then said in French "Vous vous coupez le cou" (You are cutting your neck) and said he would show a letter from Madame in which she said she would never return so long as we were there, and straightway went to the office, had all the servants called up, and gave them orders neither to obey us nor to give us anything to eat. I then went to Mr. Ragoonatha Rao and begged him to come and settle this matter. He came but could not restore peace.

Next morning I received the following letter : —

Secretary's office of the Theosophical Society,
14th May 1884.

Dear Mme. Coulomb,

I am directed to inform you that your case will be decided this evening by the General Council at its Meeting at the head-quarters at 6. P. M. You will then be given an opportunity for an explanation and defence, as required under our rules.

By order
(Signed) Damodar K. Mavalankar,
Joint recording-Secretary.

The Meeting was held accordingly and the following is a Report of the Proceedings (extracted from Dr. Hartmann's pamphlet) :—

As per notice, dated May 13th 1884, a meeting of the General Council of the Theosophical Society was held at the Parent Society's head-quarters at Adyar (Madras), on the evening of Wednesday the 14th May, 1884. at 6 P.M,

Present.— Dr. F. Hartmann, Diwan Bahadoor, T. Subba Row Garu, P. Shreenivas Row, St. George Lane-Fox, Wm. Tournay Brown, B.A., L. V. V. Naidu, M. Singarevelu Mudalyar, *Members.*—Damodar K. Mavalankar *Secretary.*

Upon motion of Dr. Hartmann, seconded by Mr. Shreenivasa Row, Mr. Subba Row was voted to the Chair, Dr. Hartmann then produced the charges against Mr. and Madame E. Coulomb.

The following is a summary of the charges brought against Madame Coulomb.

I. It was shown by four affidavits, that Madame Coulomb repeatedly said to members of the Theosophical Society, as well as to outsiders, that the Theosophical Society had for its object the overthrow of the British rule in India.

II. Nine affidavits gave evidence that she said that the objects

of the Society were inimical to what she believed to be true religion.

III. Ten affidavits proved that Madame Coulomb frequently said that the "occult phenomena" occurring at the head-quarters were frauds, while on other occasions she said they were the works of the devil.

IV. Four affidavits went to show Mad. C. guilty of attempting to extort money from members of the Society.

V. Three affidavits proved that she had wasted the funds of the Society.

VI. All the affidavits showed her guilty of lying and backbiting.

VII. One affidavit proved her guilty of having grossly slandered H. P. B.

VIII. Two affidavits stated how she had dissuaded people from joining the Society.

IX. All the affidavits agreed unanimously that her presence at the head-quarters was causing an immense waste of time, energy, and money, and that her continuance there was against the interests of the T. S.

X. Letters proved that a black mailing letter was sent to H. P. B. by Mad. C.

The charges against Mr. Coulomb were.

I. Aiding and abetting his wife in the above described machinations.

II. Disobedience to orders of the Board of control.

The Coulombs were sent for, to make their defence, but they entirely failed to bring forward anything in their favour. Madame Coulomb neither acknowledged nor denied any of the charges, but gave only evasive answers.

Affidavit.—I am prepared to affirm that Madame Coulomb has frequently said that the *Theosophical Society* was a movement for the overthrow of British Rule in India and of the Christian Religion. She has also insinuated that Madame Blavatsky and Colonel Olcott were hypocritical designing people actuated by selfish motives.

Adyar, 13th May, 1884. W. T. Brown.

Affidavit.—I, St. George Lane-Fox, hereby declare on my word of honor that Madame Coulomb has repeatedly told me, that she knew all the "phenomena to be the result of trickery, and that Madame Blavatsky had gone too far" in that line to be able to withdraw and turn over a new leaf. On several occasions Madame Coulomb said that she could say a great deal more against the Society and against Madame Blavatsky, were she not dependent for her living on the welfare of the Society; *otherwise* she assured me that she would not remain silent, she

told me also that her conscience forbade her from sympathizing with the work of the Society, as she believed, that it was altogether subversive of true religion. She further said that she believed the Society had political motives, and what it was really wishing for, was the overthrow of the British Rule.

May 2nd, 1884. St. G. Lane-Fox.

Affidavit.—I regret on being called on to state what I know of Madame Coulomb's feeling towards the Society. I have to state on honor, that she is against it, and this she has repeatedly declared to me ;— that I remonstrated with her, for expressing such opinions, while forming a part of the Theosophical family. I further pointed out the harm she was doing the Society and herself, and requested she should cease her confidence in me, as I did not wish to hear anything against the Society.

Ootacamund, May 5th, 1884. Mrs. H. A. Rae.

Affidavit.—I, R— B—.F. T. S., declare on my honor, that I have repeatedly heard Madame Coulomb express herself, in a manner hostile to the Society. She gave me to understand that the objects of the Society were not such that she should conscientiously support. From her language and specially from her manner she led me to believe, that in her opinion the phenomena were not genuine ; further that she could reveal a great deal if she chose. To my husband she was more explicit and tried to influence him to dissuade me from having anything to do with the Society. She told my husband the whole thing was a humbug, I think it will be for the interest of the Society, if she can be removed.

"The L—," May 2nd, 1884. E. R. B.

Affidavit.— On the evening of March 7th, 1884 I asked Mr. Coulomb for the use of Madame Blavatsky's rooms but he said he could not grant my request, as Madame Blavatsky was very strict about her rooms, books, etc. and that he would have to be responsible for them. Madame Coulomb repeatedly said that she had a grievance against Madame Blavatsky and was determined to have her "revenge". She said that she did not feel in sympathy with the Society and that her conscience revolted against it. A few days after that she said that she would burst up the Society.

April 29th, 1884. Damodar K. Mavalankar.

Affidavit.—This morning Mr. Coulomb called me aside and said he wanted to talk to me privately, as he had to communicate a great secret. He asked me whether I was a friend of Madame Blavatsky, and whether I would promise secrecy in regard to what he was going to tell me. He then said that there was a

secret passage behind the "shrine," and that he therefore would not give up the keys to Madame Blavatsky's room.
May 13th, 1884. Damodar K. Mavalankar.

Here is what Dr. Hartmann reports with regard to the decision of the Council.

"Only the first three charges against Mrs. Coulomb were tried, and Mrs. Coulomb neither admitted nor contradicted them, but the evidence was of such a conclusive nature that no doubt about their truth was possible. It was therefore considered unnecessary to investigate the remaining charges. Mrs. Coulomb was unanimously expelled from the membership of the Society. Mr. Coulomb was requested to resign, but as he could not make up his mind, whether he would do so or not, he was expelled likewise.

A Committee was then appointed to take possession of the property belonging to the Society and to request the Coulombs to leave the premises."

The following are the documents relating to the above decision :—

Secretary's Office of the Theosophical Society.
Adyar, (Madras) India.
May 15, 1884.

Madame E. Coulomb,
Head-quarters Theosophical Society Adyar.

Madame,

I am directed to inform you that, at the last evening's meeting of the General Council, the following Resolution was *unanimously* adopted, in regard to your case :—

"Resolved unanimously that the connection of Mrs. Coulomb "should be severed, as it is hereby now severed, from the Theoso-"phical Society."

(By order)
(Signed) Damodar K. Mavalankar,
Joint recording Secretary.

The Theosophical Society's Office,
Adyar, (Madras,) 15th May 1884.

Monsieur A. Coulomb,
Head-quarters, Theosophical Society,
Adyar.

Sir,

In consequence of the charges brought against Madame Coulomb, the General Council have resolved that her connection with the Theosophical Society should be severed. It is therefore

desirable, in their opinion, that you should resign your connection with the Society. If you do not consent to do so, the Council will be placed under the necessity of bringing into effect a similar resolution in your case also.

yours etc.,
(By order)
DAMODAR K. MAVALANKAR,
Joint recording Secretary.

Reply.

To Mr. D. K. Mavalankar,
Joint recording Secretary.

SIR,

I am in receipt of your letter of this day's date and I beg to say that I shall feel obliged to you and the Council to tell me the reasons why they consider right that I should resign.

I remain, yours truly,
A. COULOMB.

Adyar, 15th May, 1884.

The Theosophical Society's Office,
Adyar, (Madras) 15th May 1884.

Monsieur A. Coulomb,
Head-quarters. Theosophical Society, Adyar.

SIR,

In reply to your letter just to hand, I am directed to inform you that you are called upon to resign your connection with the Theosophical Society for the following reasons :—

On the serious charges brought against Mrs. Coulomb at whose trial before the General Council you were present, it was resolved that her connection with the Society should be severed, and this resolution has already been communicated to her.

In consequence of this resolution it will henceforth be impossible for her to live in the premises of the Society or retain her connection therewith. The Council fail to see how your connection with the society can be allowed to continue when your relationship to her is taken in consideration. It has been therefore resolved that you be requested to resign your connection with the Society.

Yours, etc., (By order)
DAMODAR K. MAVALANKAR,
Joint recording Secretary.

Reply.

To Mr. D. K. Mavalankar,
Joint recording Secretary.

Sir,

I received your second letter of to-day and beg to state to you and the Council that in the course of to-morrow you shall have an explanatory answer to it.

I remain, yours truly,

Adyar, 15th May, 1884. A. COULOMB.

Extract from the proceedings of the Committee appointed by the General Council at its meeting on the 15th May 1884.

Resolved—

That no expenditure is to be incurred by the Society for or in connection with any thing required by Mr. A. Coulomb and Madame E. Coulomb ;—

That Mons. A. Coulomb and Madame E. Coulomb be requested to return forthwith all the property belonging to the Society which may be in Monsieur Coulomb's and Madame E. Coulomb's possession or under Mons. A. Coulomb and Mme. E. Coulomb's control ;—

That Mons. A. Coulomb and Mme. E. Coulomb be required not to meddle with the Society's servants, employés, or any property of the Society ;—

That Mons. A. Coulomb and Mme E. Coulomb should not be allowed to enter the main building of the Society.

True extract communicated to Mons. A. Coulomb and Madame E. Coulomb.

(By order)

Adyar, 15th May, 1884. DAMODAR K. MAVALANKAR,
Joint recording Secretary.

Of all this we took but very little notice for we could not believe that all this ill-treatment was sanctioned by Col. Olcott nor by Madame Blavatsky who knowing the state of affairs would never have dared to go to such extremes. So wishing to pass the thing over we went inside the bungalow to ask at what time they wished to take dinner whether before or after us, to which Mr. Lane-Fox answered "You shall not eat here." I took a chair in my hand to sit down and again Mr. Lane-Fox raised his voice saying, "Go out, I forbid you to set your foot here again ;" To this my husband said, "I am librarian I have not been expelled from the Society, and I have Madame's appartment in charge." Mr. Lane-Fox said "You are nothing now and you shall not go upstairs any more."—"But I have a paper from Madame," said my husband, "and you have no right to do

that"—"I do not care for your paper I shall take the law into my own hands;" and so saying, he despatched a messenger with a note to the Police Inspector of Sydapet. Hoping to find redress and help I went to the Magistrate of our district (Mr. Maclean) who said "I cannot interfere in private matters" so I had to return home. Shortly after the police peon which Mr. Lane-Fox had sent for, arrived and we were watched all night. At the break of day my husband being still desirous to save Madame, called Damodar aside and told him what he has stated in his affidavit already given; in this there is a mistake of date it was the 16th and not the 13th that this happened. Still reluctant in believing what he was told of Madame's wishes, and being anxious to gain time and avoid collision and dispute, my husband engaged a servant to cook for us, but immediately Mr. Lane-Fox sent orders that we were not even to make use of the kitchen, so we had a little country stove placed in our compound at the back of our room.

As a reward to the confidential communication made by my husband to Mr. Damodar on the morning of the 16th, we received the following notice to which is annexed my reply:—

NOTICE.

To

MADAME E. COULOMB,
Adyar, Madras.

MADAME,

I beg to send you this notice as a Vakil of the High Court of judicature at Madras.

It has been represented to me on behalf of the Committee appointed by the General Council of the Theosophical Society for the purpose of taking legal and other proceedings, with certain charges brought against you, that you have been informing various people, that the Theosophical Society is working for and has the intention of bringing about the overthrow of the British Government, that it is established or is being used for political agitation and that fraudulent means had been adopted for the purpose of producing phenomena and thereby imposing upon the public and that you have further made several other statements equally defamatory in their character and fully calculated to injure the reputation of the Society and the members thereof, intending thereby to harm or knowing or having reason to believe that such imputations will harm the reputation of the Society and its members.

I beg to inform you therefore that you have committed an offence punishable under Section 500 of the Indian Penal Code.

I am instructed by my clients to call upon you to give a satisfactory explanation of your conduct with respect to the allegations aforesaid within 24 hours from the receipt of this notice.

In conclusion I beg to inform you that in case you fail to do so such proceedings, both Criminal and Civil, will be taken against you as may be considered proper under the circumstances.

I beg to remain,
Your obedient Servant
(Signed) T. SUBBA ROW, B.A., B.L.,
Vakil, High Court, Madras.

Registered for acknowledgment,
Triplicane,
Madras, 16*th May* 1884.

TRIPLICANE MADRAS,
This 16*th day of May*, 1884.

REPLY, 17*th May* 1884.

SIR,

I received yesterday at half-past four P.M., a registered letter bearing your signature. I must say that I feel very sorry to be called upon to defend myself against some accusations stated in the said letter. I would rather have been spared this disagreeable task as the name of the Society is *en jeu* (at stake), and would feel really happy if this delicate matter was left alone. But if the law calls me to state the truth I shall be obliged to do so. In this case I beg you to assign me before any Court you like.

I am, etc.,
E. COULOMB.

On the 17th we received a notice from Mr. Damodar that a telegraphic despatch had been received from Madame authorizing us to leave and appointing Dr. Hartmann to have "exclusive" possession of her rooms and demanding accordingly of us to give up the keys and leave the premises. Accordingly in the afternoon my husband went up to deliver charge of Madame's apartment to Mr. Damodar which he did in the presence of the following witnesses :— Mr. Lane-Fox, Mr. Brown, Mr. Subba-Row, Mr. Sreenivass Rao, Dr. Hartmann, Mr. Babajee, and Mr. Ananda. Mr. Coulomb immediately found out upon entering the room that the door from this to the occult room had been opened, so turning to the company he said "the room has been entered" to which Mr. Lane-Fox replied "Yes, so it has." After this avowal my husband came to the conclusion that the room must have been inspected.

Now the inspecting of the room, the notice from Mr. Subba-Row and the telegraphic order of Mme. Blavatsky relieved Mr. Coulomb of all responsibilities and compelled him in self-defence to show to all present the real state of things; sliding and folding panels in the wall—mirror almirah, the vacuum at the back of the shrine, &c.

On the 18th they tried to drive us off the premises by hindering us getting any food, and after I had got a police peon to protect my servant they drove him off the compound with sticks. In the course of the same day we received the following telegram from Madame Blavatsky:—Sorry you go prosper," from which we concluded that the head-quarters had informed Madame by wire of affairs. The same evening Mr. Damodar informed us by letter that if we did not at once leave the premises we would be charged Rs. 5 per day as rent, which threat they afterwards carried out. In the morning of the 19th Mr. Brown and Dr. Hartmann began pulling down the hedge at the back of our room, and threatened even to pull the windows and doors down to drive us out. I went again for the police and an Inspector and peon came. Then a squabble occurred, in which Mr. Lane-Fox assaulted the Inspector, for which offence he was fined Rs. 250 next day by the District Magistrate of Chingleput.

On the 21st we sent two registered letters, one to Madame Blavatsky and the other to Col. Olcott in which we gave an account of what had taken place. I went to look for rooms and in my absence negotiations for our departure for America came again on the "tapis." On the 22nd they were rehearsed, the offers were to pay a second class passage to San Francisco—and no more. To this I replied that I would not leave the country except we had our journey paid and Rs. 3,000 in hand—this was not for the sake of money but to have means to come back in case Madame Blavatsky accused us of having done the sliding panels, etc., in her absence. They consulted each other and returned saying that they had no funds. Consequently on the afternoon of the 23rd May we left the head-quarters. Three days after we had left, my husband wrote to Damodar for the balance of our account—Rs. 88. Then they carried out their cruel threat and sent us only Rs. 58-8, and that was all we had in the world.

And all this cruelty was although for four years we had worked for Madame and the Society not as paid servants

but as friends—as the following extract from a letter of Madame Blavatsky shows :—

Je suis profondément reconnaissante à Mons. Coulomb pour tous les services qu'il nous a rendus au Col. et à moi depuis que nous sommes ensemble. Je vous suis profondément reconnaissante à vous qui avez travaillé jour et nuit pour moi, à vous deux qui êtes toujours prêts à faire n'importe quoi que je vous demande.

I am profoundly grateful to Mr. Coulomb for all the services which he has rendered to Col. and myself from the time we have been together. I am profoundly grateful to you who have worked day and night for me, to you both who are always ready to do anything I ask you.

"Odia l'ingrato,
Del benefizio il peso,
Nel suo benefattor."

H. COULOMB.

PRINTED BY W. H. MOORE, LAWRENCE ASYLUM PRESS, MADRAS.

00098076

Digitized with financial assistance from the
Government of Maharashtra
on 05 October, 2018